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Malaysia Message

SINGAPORE.
JANUARY, 1939.
VOLUME 49.
No 1.

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METHODIST BOOK ROOM

10 Mount Sophia, Singapore, S.S.

PERSONALS

The Board of Foreign Missions, Methodist Episcopal Church, New York City, announce that DR. R. L. ARCHER has been elected the delegate from Malaya to the Uniting Conference of the three Methodist Churches to be held at Kansas City, beginning April 26 and that DR. H. B. AMSTUTZ has been elected as reserve delegate.

We understand that the REV. and MRS. PRESTON L. PEACH are due to arrive in Malaya on return from furlough about February 20 and that the REV. and MRS. AMSTUTZ are expected about February 24. The Amstutz's are planning to return by way of India leaving their two children Beverly and Bruce at the Woodstock School, Landour, Mussorie.

The REV. and MRS. DOUGLAS P. COOLE returned from furlough via the Pacific on the s.s. "Talamba," arriving in Singapore December 23. They were accompanied by their three sons PAUL, THOMAS and ANDREW. The Cooles are planning to send Paul and Thomas to the Woodstock School in the spring.

We beg to announce the wedding of HILDA BRANDT CARRUTH and DR. LESTER PROEBSTEL which was held November 10 at Portland, Oregon. Dr. and Mrs. Proebstel are at home at 8346 North Dwight Ave., Portland, Oregon. Dr. Proebstel writes "We had a grand wedding and then went up Mount Hood for the honeymoon." Dr. Proebstel conveys his best greetings to all friends in Malaya and says that in his new home the latch string is ever out. On behalf of the Malaysia Message readers we send our cordial greetings and best wishes to Dr. and Mrs. Proebstel.

MR. and MRS. WILLIAM H. MYERS sailed from Singapore on the s.s. "Potsdam" December 23 via Manila where they changed to the "President Taft." The Myers plan to go to California for some months where Mr. Myers will have the opportunity to recuperate.

The Mission children arriving home from India early in December include: Paul and Ruth Anna Dodsworth, Betty Ann and Gerald Summers, Stanley Patterson from Mount Hebron School and Donald Eklund and Gordon Means from Woodstock. They will be in Malaya until March when school opens again.

MR. and MRS. G. S. ARUMUGUM announce the birth of a daughter at the General Hospital, Singapore, Saturday, December 17.

DR. and MRS. LEONARD NEWMAN of the Singapore Dairy Farm announce the birth of a son GERALD GORDON December 8.

MR. and MRS. G. L. PEET, of Singapore announce the birth of a son RONALD December 18th.

MR. and MRS. C. JACKSON have moved to their new home "Bellevue" 286-2 Loyang, via Changi. Mr. Jackson as many of our readers will know has been providing the Malaysia Message with some very beautiful covers.

The REV. and MRS. G. V. SUMMERS and children BETTY ANN, GERALD and RICHARD sailed on furlough from Singapore December 28 on the "Conte Biancamano." The Summers expect to spend their furlough in the vicinity of New York City and plan to be away from the field about 9 months.

We beg to announce the marriage of MISS NELLIE TOH eldest daughter of Mr. and Mrs. Toh Boon Bee and MR. TAN TEIK HOE son of Mr. and Mrs. Tan Kong Teik at Wesley Church, Penang, Monday, December 19. A reception was held after the wedding at the Manse, 136 Burmah Road, Penang.

MR. LEE HAH ING of the A.C.S., Telok Anson, and MR. D. C. GONG of A.C.S., Sitiawan, are spending the holidays in Hongkong visiting Dr. and Mrs. Lee Hah Leong.

REV. and MRS. J. F. PEAT formerly in the Board office in New York have now moved to Kansas City and their new address is 535 Gladstone. Mr. Peat has become Regional Director of the South Central Region for the Church Committee for China Relief. The Cooles visited the Peats during their recent furlough.

The REV. and MRS. SILVERTHORNE, formerly of Sitiawan, are now living at Madrina, a suburb of Los Angeles. Dr. Silverthorne is president of the Spanish-American Institute, an institute under the Board of Home Missions.

MR. C. B. PAUL and MR. T. G. THOMAS of A.C.S. Cairnhill, Singapore, have been promoted to the Superscale by the Malayan Educational Service. We extend to them our heartiest congatulations on their new honours.

MR. MAH LI WEE, an old boy of the Anglo-Chinese School, Klang, is now in the Central Military Academy, Kwangsi, China, and will be leaving for the front very shortly. He is now 21 years old.

MR. LIM KOK ANN, son of Dr. Lim Boon Keng, and an old boy of the Anglo-Chinese School, Singapore, has been chosen as one of Malaya's Queen's Scholars for 1939. Kok Ann received his education till the end of 1936 at the Anglo-Chinese School, afterwards going on to Raffles Institution. He passed the School Certificate examination in 1936, being placed first among the candidates from his school. He intends to go to Cambridge to study medicine.

MR. LEE LIAN CHYE, son of Dr. Lee Kek Soon, of the Government Medical Service, another old boy of the Anglo-Chinese School, Singapore, has also been chosen as Queen's Scholar for 1939 for Malaya. Mr. Lian Chye spent his first six years of school as a pupil of the Anglo-Chinese School, afterwards going on to Raffles Institution. He also expects to go to Cambridge to study medicine. We offer our heartiest congratulations to these two old boys of the A.C.S. on the receipt of these scholastic honours.

The REV. and MRS. PRESTON L. PEACH sending Christmas greetings from Mitchelville, Maryland, announce that they are expecting to sail from Los Angeles January 17 by way of Hongkong and are due to arrive in Singapore February 24. They say they have had a fine furlough and are ready for work wherever the Conference sends them.

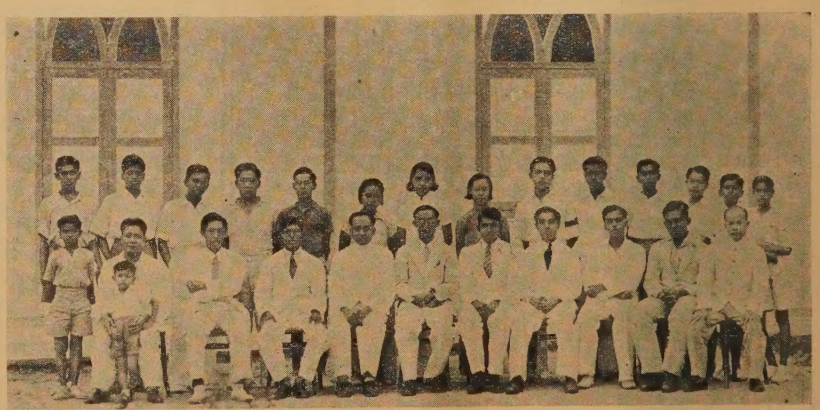
The REV. BURR H. BAUGHMAN and MR. S. M. SIANTORI recently spent several days in the jungle, visiting Bah Prah and other Sakais of the Telom valley. They returned after a successful trip on December 15.

MISS MARY OLSON of Kuantan, Pahang, spent the Christmas holidays in Singapore.

MR. and MRS. LINDEN B. JENKINS of Telok Anson spent the Christmas holidays in Singapore.

MISS CLOW of the W.C.T.U. World Headquarters spent a few days in Singapore during December on her way to Australia. One afternoon at the Fairfield Girls School she gave an inspiring talk to a group of Singapore missionaries on the subject "The Work of the Women's Christian Temperance Union."

After spending three months at the Mission Hospital, Kabandjahe, Sumatra, MR. YEO YONG POH, of the Mission Treasurer's Office, Singapore, we are glad to see has returned to Singapore, fully restored to health.



Sungei Siput Senior Epworth League.

The Malaysia Message

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January, 1939.) (Vol. 49. No. 1

THE CHRISTIAN ENTERPRISE IN INDIA.

By the Rt. Rev. T. E. Riddle

Moderator of the Presbyterian Church of New Zealand, The Apostolic Enterprise

The claim that the Christian Church in India was first founded in apostolic times is supported by a credible tradition and by ancient writers.

In the Anglo Saxon Chronicle of the year 883 it is recorded that, when the army of the Danes was besieging London, Alfred the Great made a vow, that, if God would give him aid, he would send alms to Rome, and also to India to St. Thomas and St. Batholomew. In anticipation of that aid he sent an embassy, headed by Sighelm, bishop of Shireburn, to convey the alms, and the Chronicle adds,". . . .and there, God be thanked, their prayer was very successful after that vow."

At a still earlier date, in 594, Bishop Gregory of Tours tells how one Theodorus, who had travelled in India, reported to him how he had seen "a monastery, and a church of wonderful size," at the place where St. Thomas had been buried after his martyrdom.

Some 72 years earlier, in the year 522, there lived in Alexandria a remarkable man called Cosmos. As a young man he had been a mechant, and had travelled so much in the East that he had earned the title of "Cosmos, the Indian Voyager." In later years he became a monk, and wrote an account of his voyages in twelve large volumes. In them he tells how in Ceylon there was "a church where clergy and faithful are to be found," and how in Malebar, in India, "there is a bishop usually ordained in Persia"; as was also the case "in the isle called Sokotra in the same Indian sea."

One of the 318 bishops, who in 325 signed the degrees of the Council of Nicaea, when they formulated the Nicene Creed, was "John, Bishop of Persia and Great India."

It is recorded by St. Jerome that in the year 190 a deputation of Christians from India came to Demetrius, Bishop of Alexandria, asking that Pantaenus, the Head of the famous School of Theology at Alexandria, might be sent to India "that he might preach Christ to the philosophers and Brahmans of that nation." Pantaenus had at one time been an outstanding stoic philosopher at Athens, and, after his conversion, had become famous as a student of Scripture and as a Teacher of Theology. Though he was perhaps the leading Christian teacher in Egypt his Bishop released him for this mission. He sailed from a Red Sea port and at length reached the Cochin coast of India. There he found a colony of Christians, who had an Aramaic version of the Gospel of Matthew in the Hebrew character, which Bartholomew was said to have carried there. Pantaenus secured this version and took it with him when he returned to Alexandria.

Previous to that date we have only tradition to help us to know how Christianity came to India, but it is a tradition that has been accepted by Vincent Smith, the historian of India, and by other leading authorities. It tells how, after our Lord's ascension, the apostles met and divided the world between them as the spheres of their evangelistic labours. The lot of Parthia fell to Thomas. At that time Parthia was an important kingdom in the East that was strong enough to be a menace to the Roman power. It covered Eastern Arabia, Persia, Mesopotamia, Afganistan, Abyssinia, and India.

The choice did not please Thomas, but the Lord intervened with the result that he was taken to the court of King Gondopheres at Taxila, in the Punjab. There many were converted, including the family of the King himself.

Later Thomas preached in Abyssinia and converted the island of Sokotra. At a still later date he reached the South coast of India where his preaching won many converts of all castes, and seven important churches were founded. He worked in India for many years and was martyred near Madras in 58 A.D.

The Syrian Church Enterprise

The churches thus established continued to grow through many centuries. The Thomas, or Syrian Christians became an important community and had their bishops appointed by the Nestorian branch of the Greek Church in Babylon.

In the sixteenth century the Jesuits, who had come to the Portuguese colonies in India, contrived to get such ascendancy over them that they got them to consent to accept bishops consecrated by the Church of Rome. But the Jesuit overlordship was so harsh that, in 1652 a split occurred among them—part adhering to Rome, while the other part, considering themselves followers of St. Thomas and members of the Greek Church, elected their own bishop.

At a later date this section put itself under the Jacobite section of the Greek Church, and from that time this ancient Church's whole strength has been wasted in the intrigues and controversies of Nestorian, Roman, and Jacobite.

(Continued on page 8)

FROM THE EDITOR'S DESK

The Malaysia Message

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THE KINGDOM OF GOD IS WITHIN

Luke 17. 20-21

On being asked by the Pharisees when the Kingdom of God was coming, Jesus answered them, "The Kingdom of God is not coming as you hope to catch sight of it; no one will say, 'Here it is' or 'There, it is,' for the Kingdom of God is now in your midst."

Luke 17. 20-21.

There are two interpretations of this much-discussed passage, both equally correct as far as the Greek original is concerned. One group of translators would read the last phrase as "The Kingdom of God is within you" and the other group would translate the phrase as above Dr. Moffatt does, "The Kingdom of God is now in your midst." Do we not need both translations and may it not be that the two meanings were implied in the original text?

In these days of apocalyptic excitement, when the world seems to be in turmoil and fast moving toward a climax, when each morning's paper seems to exceed the last in morbid war-mongering, we need to be raised to a new perspective in our thinking. We shall be disappointed if we are looking for a Kingdom of God in visible and outward form. There is too much evil in the world for us to ever hope to see the Kingdom come, as so many have imagined, in any political form. Everything that man touches seems necessarily tainted with evil. We are of the earth earthy and by the very nature of human corruption every institution which we set up is subject to corruption and decay. The Pharisees who are always looking for the Kingdom of God in some outward and material form, need to be warned that they are looking in vain.

Is then the Kingdom of God in our hearts? Jesus could have hardly said that to the Pharisees whose hearts he knew were full of hatred and bitterness. Their lives were like white sepulchres, full of dead men's bones, but still in their very midst was the Kingdom of God which they didn't or couldn't recognize. The Kingdom of God was in their midst, as Jesus was in their midst. The Spirit of God was regnant in him, and anyone who joined in fellowship with his was conscious of the Spirit of God ruling his life. It was this deep secret which Jesus was trying to share with his disciples, as it was this secret which Jesus tried to indicate in his answer to the Pharisees. The Kingdom of God is already in your midst. Wherever God rules as God ruled in the life of Jesus, there is the Kingdom of God. The Kingdom of God is within when the God of love the God and Father of our Lord Jesus Christ, dwells in your heart. This is the Kingdom which is hidden from our sight. This is the eternal Kingdom which shall never pass away; this is the Kingdom of eternal values which Jesus revealed and taught but which we shall never fully see, except with the eye of faith.

It is true that God is a hidden God and forever veiled from our sight. Although we long to see the day when every creature shall reflect the glory of God, and when righteousness shall cover the earth as the waters cover the sea, we know that that day has not yet come. This cannot be said even of the Christian Church which has aimed to pattern its life according to the spirit and teachings of its Master. Some one has recently remarked that he found the Christian Church a completely hopeless organization and yet the only hope of the world. Too many people fail to join the Church because they see it as a completely hopeless organization, of almost insignaficant influence in comparison with the evil forces which are to-day rampant in the world. Could any one believe that the Christian Church and the Christian community, which is a very small proportion of the world's population, could ever hope to save the world? And yet millions of people outside of the Church are beginning to realize that if the world is to be saved, the Christian Church is the only hope. The Church, in spite of the imperfections which are necessarily a part of every human institution, is the nearest thing we have to the Kingdom of God on earth. As every disciple of Jesus is a part of that Kingdom, he will want to identify himself both outwardly and inwardly with the militant church which is the Christian Church here on earth. When the Kingdom of God comes here on earth, it will come through and by the Church; the militant Church, the purified and glorified Church, the apostolic Church. When we think of the Church, the universal, catholic church, the church of the apostles, the fellowship of the saints here on earth, can we not say of this church as Jesus said of the Kingdom: "The Church of God is not coming as you hope to catch sight of it; on one will say 'Here it is' or 'There it is', for the church of God is now in your midst."

TEARS

By Toyohiko Kagawa.

Ah, tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why dost thou come again to dwell with me?
At midnight, dawn, midday,
Ye come; nor wait thy coming nor delay;
Nay, fearless with what scorn,
Ye picture China by my brothers torn.
Thy scorn I must accept,
But I'm no coward; pray heed ere more ye've wept;
I love Japan so fair,
And China too; this war I cannot bear.

"Is there no other way?"
Thus do I search my spirit all the day
Nor ever reach a goal;
I live, but only as a phantom Soul,
Like Christ who bore our sins upon the Cross,
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.
Ah, tears! Unbidden tears!
Alas! Has come another day
When I must dwell with thee.

(The above lines, written by a great Japanese Christian, reflect the spiritual anguish which the present conflict in the Orient produces.)

Refugee Jews in China

Some five hundred or more Jews have come to Shanghai since the summer. Driven from their homes in Germany, they have chosen to come to the Orient for refuge, hoping to find livelihood here in this war-torn land. Many of these men and women are highly educated. One, a doctor of music; another, an eye specialist; another, a doctor of internal medicine, and many other fields, qualified to give service of the highest order.

With the unparalleled call for physicians in mission hospitals in China, and with the secarcity of missionary doctors, and at the same time the withdrawal of a large proportion of Chinese physicians behind the lines, *these Jewish German physicians are filling a great need.* Wuhu is calling two of them; Nanchang, two, and other places in other mission centers are welcoming these wanderers with glad acclaim. Many of them plan to settle down in the interior places, counting this opportunity for service among the Chinese people an opening for life-service.

Tragic in the extreme are some of the stories told. One recent arrival saw her sister leave for Bolivia, her young brother for the United States, while she came on to China. Her parents are in danger of their lives, through no fault save that of race. When will this family be together again? Said she, "Why do we scatter? We have no choice. We go where we can."

One young physician came out on an Italian ship. On the next ship came the young woman who was to be his bride. She is an Aryan, marrying a Jew. That is the worst possible combination and the German Consul refused to perform the ceremony. She was a Catholic, and found a priest who married them. After the ceremony, the priest asked that they bring up the children in the Catholic faith. Said the bride, "Each of us is going to give up something. He will be no longer a Jew; I will be no longer a Catholic. We plan to become protestants!" They have gone interior, and are serving China, but not under our mission.

Salary is of little importance to these refugees. A chance to earn their living is what they ask. Their gratitude to the Christians for opening this door is touching. And if, in this service, some of them find the Living Christ to be their Elder Brother and Savior, life will for them, take on a new joy and peace.

—China Christian Advocate.

DISCOVERY

I CAN not invent
New things,
Like the airships
Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with a light
Falling from Heaven—
Gold and silver and bronze
Lights from the windows of Heaven.

AND the thought
Was this:
That a secret plan
Is hid in my hand
That my hand is big,
Big,
Because of this plan.

THAT God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world,
Using my hand!

TOYOHIKO KAGAWA.

A PLEA FOR A MALAYAN UNIVERSITY

By Dr. Chen Su Lan.

An Address delivered December 18, 1938 at Annual Alumni Dinner, King Edward VII College of Medicine.

My attention has been drawn to memorandum of the S.S.(S) Association to the McLean Commission published in the Straits Times of Dec. 6, 1938. It says that the time is not ripe for the establishment of a Malayan university, the chief reason being that it is too "costly" and so there is no justification at present for the Malayan Governments to provide the additional funds. To prove its case the Association quotes comparative figures of income and expenditure of Hongkong University and Raffles College and the College of Medicine.

Expenditure in 1936,

Hongkong University	$806,561
Raffles College	$230,427
College of Medicine	30,792

The combined expenditure of the two colleges is thus given as at $261,219 which is about 1/3 of that of Hongkong University and it is contended that as there is no justification to raise the 2/3, the time is not ripe.

Before proceeding further it is necessary to correct the figures given in respect of the College of Medicine. In 1937 the expenditure of the College is $273,081 and that of Raffles College is $286,295 making a total of $559,375 in contrast to the $261,219 as quoted for 1936. This difference between Hongkong and Malaya's Colleges of approximately one quarter million dollars is accounted for by the presence of the "costly" engineering faculty in the Hongkong University. If a Malayan university is to have an engineering faculty as well, it is estimated that an additional fund not exceeding one quarter million dollars will meet all requirements.

The question is:—Is it justifiable to raise this sum for Malaya to have a university? Or rather is it justifiable to ask the Malayan Governments to give it? Let us compare the revenue of Hongkong and Malaya.

Hongkong $31,240,000 revised estimate for 1937
Malaya $154,947,000 actual revenue of 1937

Since it has been possible for Hongkong to maintain a university for 26 years with 1/5 of Malaya's income, it is logical and safe to assume that Malaya with five times greater income should in a position to run five universities with equal ease, instead of none.

It may however be argued that although Malaya has a big revenue, it has also a big expenditure and has therefore no money to spare for a university for the benefit of privileged few. It has been the habit of budget makers to present to the public a deficit which however invariably turned out to be a surplus. Conservative budgeting has resulted in huge surpluses which on Dec. 31, 1937 totaled $192,380,000:—

Unfederated Malay States ..	$39,612,000
Straits Settlements	$66,887,000
Federated Malay States	$85,881,000
	$192,380,000

Even such an insignificant territory as Brunei has a surplus of $937,000. The surpluses are mounting every year inspite of the huge defence contribution and expansion of public expenditure in all directions.

Like the surpluses the Currency Guarantee Fund is worthy of attention. On Sept. 30, 1937 this Fund stoood at $179,500,000 of which $75,400,000 was liquid. The assets over liabilities amounted to $56,800,000 which means that should this 57 million dollars suddenly vanish from the Fund, the note circulation would still be amply covered. Is it necessary to give further figures for the benefit of those who oppose the university scheme for reason of financial difficulty?

It is said that this is Government's money and that it is "not the duty of the State" to provide higher education. In his first speech in New York last week Mr. Anthony Eden said, "Man is not made for the State, the State is made for man." Whose money is State's money? It is contributed by the people to a State for services for the welfare of the people, the people as pay-masters and the State as their servants. The services consist of education, public health, maintenance of law and order and national defence. In this connection we are reminded of the solemn assurance made in 1936 by Mr. Malcolm MacDonald who in his first speech as the Secretary of State for the Colonies told the House that the colonies were administered not for the purpose of exploitation but for the benefit of the inhabitants and reaffirmed by him last week when he said, "The primary purpose of a colonial policy is the welfare of all inhabitants. Education of the natives is the growing concern of British administrations."

There are people who came to Malaya with no other aim than to make as much money and as fast as they can and then go away. They take no interest in either primary or secondary education, let alone higher education, for the simple reason that they send their children away for education. When they retire, they take away with them not only pleasant memories of beautiful sunshine, evergreen landscape and pleasant folks they met in their daily money-making rounds, but the most memorial thing—money! Presumptuous is a mild word for such people who assume the position of judges on such a vital question as education which concerns only the domiciled inhabitants, their children and their children's children.

The Malaya, Indian and Chinese form the bulk of the Malaya-bred, Malaya-wed and Malaya-dead. It is well known that the Indians and Chinese who represent the two oldest civilizations of the world value higher education above all things. A concrete example is found in the recent offer of some Singapore Chinese to donate a school for Chinese culture in the proposed university inspite of the serious drain on their purse for national relief. It is hoped that similar offers may be forthcoming from the Indian and Muslim communities to found a school for oriental studies.

Is there a demand for a university? It is not necessary to reiterate the views already expressed by organizations and in the Press in favour of a university. Suffice it to say that the two opposing groups of newpapers which seldom see eye to eye in matters of importance are now fighting hand in hand for a common goal, viz. the early establishment of a university.

Unlike the Hongkong University which was built on only an ill-equipped medical college, a Malayan university will start with two colleges of recognized university standing. So far as the Medical College is concerned I am in a position to say that it is not only ripe but overripe.

I have dealt with the surpluses and the Currency Fund. There remains another fund deserves attention. I refer to the Opium Revenue Replacement Fund which which on December, 31st 1937 stood at $111,590,000.

Straits Settlements ...	$ 59,111,000
Federated Malay States ..	$ 30,055,000
Unfederated Malay States ..	$ 22,435,000
Total	$111,590,000

This Fund would stand at a much higher figure, had not the annual contributions from opium revenue to the Fund ceased sinces 1928 and had not the interest of the Fund been transferred to General Revenue. It was created for the declared purpose of replacing the opium revenue in the event of reduction or abolition of the revenue through suppression. However, evidence so far based on the following table of annual sales of opium points to the permanent nature of the revenue rather than its reduction or abolition in the near future.

1934 ..	$24,991,900
1935 ..	$24,512,719
1936 ..	$20,409,078
1937 ..	$21,114,418

Since the yearly income from opium will continue and the huge Fund is lying idle the question is: what better use can the Fund be put to than for education? The interest of the Fund amounts to about 4 million dollars a year and is sufficient to maintain four or five universities! The interest on the interest is sufficient to create several chairs! It is suggested that one quarter million dollars (the additional sum required to equal the income of Hongkong University) be allotted from the interest of the Replacement Fund to me added to the existing funds of the two colleges to form a university fund. This would leave the Fund itself intact, while only 1/16 of the interest woudl be used. This would bring the total to about one million dollars sufficient to creat several faculties without even taking account of public donations. This idea is not mine. It originates from the League of Nations Opium Enquiry Commission which recommends inter alia that. "Opium should not be considered as a legitimate commercial product——The demand for opium should be combated by education.—The nett opium revenue should be first applied to——education." Now that an opportunity presents itself for local Governments to carry out this recommendation, it is earnestly hoped that they will give this their serious and sympathetic consideration.

At the close of my interview with the McLean Commission the only question asked me was, 'What about employment?" This is an age for efficiency. Business men especially demand it. Men and women trained in the science of commerce and business administration would have employments awaiting them. To a commercial country like Malaya a faculty of commerce would be most popular while the running cost would be very low.

Why is a degree preferable to a diploma? This last question concerns every student. While a graduate of a university, say that of Hongkong, can obtain a higher degree than M.B., B.S., from any British university; one from the College of Medicine, inspite of the recognisation by the General Medical Council and the right to practise in any part of the Empire, is unable to get a degree unless special and difficult arrangements are made between the authorities here and the university concerned, such facilities being necessarily limited in number and scope. The reason is that he only holds a diploma and not a degree. I take it that the graduates of Raffles College labocr under similar disabilities.

Since it is the declared intention of the Government to throw open higher administrative posts to local graduates and since such posts are open only to a selected few possessing necessary qualifications acquired either through long and meritorius service or from a university abroad, it stands to reason that facilities should be given to them to secure such qualifications by the only means available locally, viz, the creation of a university. I am sure I am voicing the sentiment of all the graduates and undergraduates of both colleges when I say that the time is now ripe for such facilities to be given. To them and to those generations yet to come the matter of a university is not one of vanity but a question of "to be or not to be."

Malaya is a country without a soul. It is without traditions, because it is young; without civic conscience, because everything is measured in terms of dollars and cents; without culture, because it does not pay, and without leadership, because everybody is for himself and every community is for itself. What better agency can one imagine than a university to create a tradition akin to that of the great races of the East and the West, a culture both oriental and occidental, and a sense of public responsibility and leadership to enable this prmising land to rise from the humdrum plain of sordid business of money coining and exploitation and soar high into the realm of the cultural, spiritual and the beautiful?

By natural increase they are now a community a million strong, but they are without evangelising zeal. They live for themselves alone as much as if they were an exclusive caste of the Hindus. Of late years there have been stirrings of new life among them, and they may yet become messengers of God to the peoples around them, but as far as carrying the Evangel to India's peoples is concerned, they have been a missionary failure.

The Medieval Catholic Enterprise

In 1541, the Jesuits, burning with zeal to bring the world to the Church, sent Francis Xavier to India. He spent three years there, and, in that time, first, among the debased and immoral Christians of the Portuguese settlements, and then in a mass movement area on the south coast, he intiated an effective programme of religious education and worship. But the movement was confined to one caste only. The Indian Christians themselves never became an evangelising power, and the movement failed to bring the Gospel to the other peoples of that region.

Fifty years later Robert di Nobili landed in India. He found that because of the depraved life of the Portuguese the name of Christian stank in the nostrils of the high caste Hindus. He determined to live as a Brahmin so as to win the Brahmins. On the basis that caste is not an evil he permitted his converts to remain within their castes while accepting Christian baptism. In fifty years of incessant toil he was able to win some 40,000 to the Church; of whom only 26 Brahmins remained when he died; but he bound a burden of caste on the Indian Roman Catholic Church that killed its missionary zeal. The result of the intense devotion of this Jesuit was that he built up a Church, that, to this day, is torn by dissensions of caste. It is unmissionary in its outlook and it, too, has failed to bring the offer of Christ's salvation to all the peoples of India.

The Protestant Enterprise

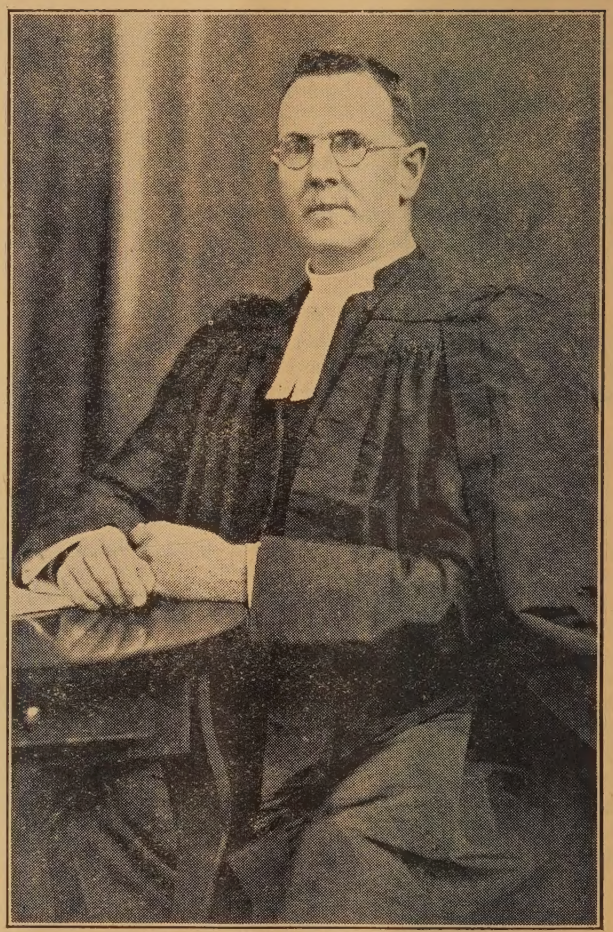
In 1705 the Royal Family of Denmark felt that they should do something to evangelise the people of their small Danish colony in South India. They inaugurated the Royal Danish Mission, and sent out a number of remarkably able German missionaries, among whom were Ziegenbalg and Schwartz, and by their work strong Churches were established in that colony and in the neighbouring districts. To them belongs the honour of being the first Protestant missionaries, and of opening up the present era of modern Protestant missions.

It was not till 88 years later that Carey sailed for Calcutta, and since that time almost every Protestant Church in Europe and America has sought to give the Gospel to the peoples of India.

What God Hath Wrought

As we look back over the past 100 years of work in India we are filled with wonder at the great things that God has wrought. In spite of having to deal with the Hindu whose mind is closed to consideration of faith in Christ as a way of life, for, according to his belief, his present position in his caste is the visible seal of merit accumulated through many births, and apportioned to him by the Law of Karma; and he is not prepared to relinquish the tangible benefits of birth for the intangible promises of faith: in spite of having to meet the objections of the Muhammadan, whose thinking has been crystallised for him into the thought forms of the seventh century by the final revelation of the Qoran: in spite of a diversity of race and creed and caste that is greater than that of all Europe: and in spite of the Indian Babel of 222 different languages, besides dialects, the Gospel has yet progressed amazingly. No greater were the gains won through the Spirit-directed missionary programme of the early Christian Church than are those won by the movement of the Spirit of God among the peoples of India to-day.

There have been times in India when the missionary body has been discouraged by the slow progress of the Gospel. But it is not so to-day. Everywhere there is a spirit of optimism, for, in addition to the great normal rate of increase in converts, new movements are constantly being reported that are bringing in additional tens of thousands to faith in Christ.



The Rev. T. E. Riddle, for many years Presbyterian Missionary in the Punjab.

Individual Freedom of Choice Not Tolerated

Individual conversion has not been the normal method by which the Church has grown in India. The social organisation of each of the 700,000 villages of India is too rigid to permit of any freedom of choice to the individual. From time immemorial the village has been organised on the basis that each group makes its contribution of labour to make the village self-supporting in the food it produces, and in the cotton that it grows and weaves. Each village is a self-contained unit, and it will not tolerate any man taking a line of his own that will permit him to break away from his group, and so weaken the whole community. Should anyone try to do so he is opposed by every caste in the village. They make use of the terrible weapon of boycott, and, by forbidding him to draw water from their wells, or to hold social intercourse with them, they are able to exert such tremendous pressure that he is forced back into the community life. For this reason it is almost impossible for an enquirer to stand alone for Christ in opposition to the village in which he lives; and for this reason the Church has grown little by the conversion of individuals from among the village communities.

India's Age-old Isolation

Of recent years the Archaeological Department of the Government of India has excavated old sites in the Punjab and Indus Valley, and has revealed a culture that is superior to that which exists in towns of a similar size in the Punjab at the present day. They claim that that civilisation existed ten thousand years ago. During the thousands of years that elapsed till the armies of Darius, and still later, of Alexander the Great entered the Punjab, India lived isolated from the outside world. On the one side was the Bay of Bengal, on the other was the Arabian Sea. Across these the ships of those days could not sail. Along the Northern border was the great mountain barrier of the Himalayas, and beyond were deserts and plateaux. During these milleniums of isolation India developed its philosophy, its religion and its social organisation, and bound them together in what we know as Hinduism,—a religion that has in it the requirements of their political and social order, as well as countless rules regarding duty, conduct, ceremony and worship.

Youth and the New Day

But that isolation did not continue. Modern life came upon them and broke over their frontiers. Newspapers, telegraph, telephone, radio, thrust them into the current of world affairs. Sea and air liners brought the world to their doors. English education carried them into the swirling maelstrom of world thought. The youth of India have had to review their old religions in the light of to-day, and in increasing measure they have found them wanting. In politics they have lived in a fiery world of agitation for the right to rule themselves. In their social lives they have found themselves cramped by ancient custom, by their caste restrictions, and by the requirements of their religious duty. In their struggle for freedom they have stripped their religions of much hampering social custom, and are more and more finding that what is left of their religions is not sufficient to satisfy their spiritual need. Faced with this crisis many tens of thousands of India's youth have scrapped religion altogether; while still more, for expediency's sake, hold on to the form but deny its power to bring to them any peace of heart. In their need they regard with interest that strange inexplicable Man of Galilee, in whose personality they see one who has found what their seers and seekers have failed to find, and what their philosophy was incapable of revealing—the way to the love and care of God.

Freedom of Choice Through Education

Through education it has become possible for a young man to earn a living independently of his village community. The village demands that he should line up with them in all matters of custom and worship. But when he has qualified for a clerkship, or for a position in business he has an independent source of income that enables him to assert himself in opposition to the demands of the village. Therefore when such a young man is convinced of the truth of the claims of Christ, he is able to make his confession without being crushed by the village boycott. A very considerable movement of these educated young men from the high caste Hindus, from Sikhs, and from Muhammadans is now in evidence. Many of them are graduates. There are few mission stations where in recent times, there have not been baptisms of this type of man, and in many parts such baptisms have become a part of the ordinary routine of work. It looks as if a movement is beginning that will be of the utmost importance for the Kingdom of God in India.

Mass Movements

While it is scarcely possible for a convert, living in a village and dependent on a village, to stand alone against the pressure of the village, it is a different thing when a whole group decides as a body to change their religion, for they can still carry on their ancestral occupations without deranging the economic life of the village. In the cross section of the life of a village there are many groups. The same group is found in all the villages of a district. It sometimes happens that a whole group in a village desires to become Christian. They influence their relations, and they, again, influence theirs. Soon a wide-spread movement is in evidence. This is known as a Mass Movement, and it is by the mass movement of groups that the Church in India has mainly grown.

The Urge of the Spirit

Whence comes the urge that makes a group begin to break away from its ancestral faith, and ancient social group? Few would say that it is a clearly realised impulse from the Spirit of God. Rather it has usually a background of oppression, or of the hopelessness of seeing themselves, their children, and their children's childrn bound by a social and economic system to grinding poverty. In the extremity of their need they become dimly conscious that the Christ, Who is presented to them, is the Liberator. They begin to learn of Him, and a movement of the Spirit of God begins that leads them on till they acknowledge His saving name. Then as they are further instructed,

many of them come to that individual acceptance of Christ as the Saviour from their sin that we know as conversion. Thus is the Church being built up all over India.

One Hundred Years in the Punjab

The growth of the Church in the Punjab has been great through mass movements. One hundred years ago the first little church of seven members was organised at Ludhiana. It was one tiny light that shone out of a great faith, but its light has spread. In September of last year we drove across to Ludhiana to attend the centenary celebrations of the founding of that little church. When we arrived we found a procession a mile and a half long marching with banner and song through the main bazaar of that great city. All business was suspended for an hour and a half while the procession went by, and the townspeople were amazed to see so many Christians. There were only 2,000 Christians there, but they were the representatives of a Christian community in the whole Punjab that has now grown to be more than 500,000 souls. We begin this new century of work with a flying start of half a million, and who can foresee what the number will be at its end?

Other Movements

In other parts of the country the Spirit moves, and the in-gatherings are great.

In the past fifty yeas in Assam 130,000 have been baptised and the work still goes on.

Twelve years ago a wonderful movement began in the Andhra country of South India. Some seventy years before there had been a mass movement of the very degraded untouchables of that part, but after years of Christian instruction their whole lives had been changed. They were cleaner in mind and body, more honest, less in debt, and less given to drink. The caste Hindu farmers and others of their villages were immensely impressed by their changed lives. They felt that these despised outcastes had found some spiritual treasure that they themselves had not been able to find. Finally they came to the missionaries and asked that they too might be instructed in this religion. Instruction was gladly given and a movement began that spread from one caste village to another, till over 28,000 of these caste Hindus have been baptised, and fifty thousand others are under instruction for baptism.

Four years ago another great movement began in Rajputana among the aboriginal Bhil tribes. After years of work among them groups of them began to ask for instruction. The movement spread rapidly and in four years thirty thousand of them have been baptised.

So the work of God goes on, and from all over India we heard of new areas in which these group movements have begun. One began a few years ago in a district in South India that had been counted as sterile. The missionaries had worked there for a hundred years with scarcely any response, but ten years ago the people began to come in and ten thousand have been baptised.

Fifty Millions Move—Whither?

The upsurge of the outcaste against the intolerable position of serfdom and social octracism imposed on them by the Hindu religion was voiced three years ago by their leader, Dr. Ambedkar, when he announced that he, and his community, had decided to leave Hinduism, and join some other community that would give them their rights. The announcement brought consternation to the Hindus for it meant that their communal representation in the legislatures would be weakened by the transfer of an immense vote from them to some other community. As the Christians had for fifty years been working for the uplift of the Outcastes, and had been the only community that had ever given them a helping hand, and as many hundreds of thousands of them had already become Christians, there seemed to be a likelihood that they would join with us. They have not yet made their choice. Dr. Ambedkar's move is largely political. There is not in it much evidence of its being a movement of the Spirit of God, and without that Spiritual basis there is no rock on which Christ can build His Church. But apart from their desire for political and social betterment we recognise in the uprising of the outcaste a stirring of spiritual desire, and while the present movement may pass us by, another may be on us at any time. If even a portion of the fifty million outcastes were to come to us, is the Church, either at home or abroad, ready to receive and instruct them? Even now the Church is over burdened with giving spiritual teaching to those who have come to her, for in India there is now a Christian community of six million souls. One in every fifty of India's great population is now a professed Christian, and, for many years past, the normal rate of increase has been fifteen thousand a month.

In the face of this manifestation of the power and proved faithfulness of God can we doubt what the result of all the sacrificial giving and prayer of the Church will be? We know. "For He must reign till He hath put all enemies under His feet." He must reign till every life that is "alienated from the life of God" shall be brought into subjection "that God may be all in all."

I cannot tell how He can win the nations,
How he can claim His earthly heritage,
How satisfy the needs and aspirations
Of East and West, of sinner and of sage.

I cannot tell how all the lands shall worship,
When, at His bidding, every storm is stilled,
Or who can say how great the jubilation
When all the hearts of men with love are filled.

But this I know, all flesh shall see His glory,
And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendour,
When He the Saviour—Saviour of the world, is known.

FOREST LAWN

by H. B. Amstutz.

One of the outgrowths of recent Christian thinking and imagination is the development of a new type of cemetery. One of the finest examples of that new kind of cemetery is Forest Lawn at Glendale, suburb of Los Angeles.

Forest Lawn is a cemetery, if it can be called by that name, covering some two hundred acres of rolling, gentle hillside. The present day reality is the result of one man's dream. Others like to call him "The Builder" and so he has used that name as his signature to many things there. Carved in stone on a great tablet placed alongside the Memorial Terrace leading to the great Mausoleum—Columbarium is his creed:

I believe in a happy Eternal Life.

I believe those of us left behind should be glad in the certain belief that those gone before have entered into that happier life.

I believe, most of all, in a Christ that smiles and loves you and me.

I therefore know the cemeteries of to-day are wrong because they depict an end and not a beginning. They have consequently become unsightly stoneyards full of inartistic symbols and depressing customs; places that do nothing for humanity save a practical art and that not well.

I therefore prayerfully resolve on this New Year's Day, 1917, that I shall endeavour to build Forest Lawn as different, as unlike other cemeteries as sunshine is unlike darkness, as Eternal Life is unlike Death. I shall try to build at Forest Lawn a great park, devoid of misshapen monuments and other customary signs of earthly Death, but filled with towering trees, sweeping lawns, splashing fountains, singing birds, beautiful statuary, cheerful flowers, noble memorial architecture, with interiors full of light and colour, and redolent of the world's best history and romances.

I believe these things educate and uplift a community.

Forest Lawn shall become a place where lovers new and old shall love to stroll and watch the sunset's glow, planning for the future or reminiscing of the past; a place where artists study and sketch; where school teachers bring happy children to see the things they read of in books; where little churches invite, triumphant in the knowledge that from their pulpits only words of Love can be spoken; where memorialization of loved ones in sculptured marble and pictorial glass shall be encouraged but controlled by acknowledged artists; a place where the sorrowing will be soothed and strengthened because it will be God's garden. A place that shall be protected by an immense Perpetual Care Fund, the principal of which can never be expended—only the income therefrom used to care for and perpetuate this Garden of Memory.

This is the Builder's Dream; this is the Builder's Creed.

Signed "The Builder"

This was in 1917 when Dr. Hubert Eaton had just been placed in charge of some fifty-five acres—only a patch of lawn with a few straggling headstones. Beyond, the hillsides rose sere and brown. To-day Forest Lawn stands as an eloquent witness that The Builder kept faith with his soul.

One enters Forest Lawn through large ornamental gates and immediately on the left is a fountain whose waters go high in the air and fall into a pool inhabited by some swans. The very wide entrance driveway soon merges into several roads. We followed the one to the left as it wound along and up a gentle hillside. A striking piece of statuary in white marble, called "La Charité" showing a young woman in the act of helping two children served as an introduction to the objects of art that we were to see.

Around a bend in the road is the Wee Kirk o' the Heather. There nestled in the side of a hill, amid sweeping green slopes, purpled with Scotch heather, is this quaint little church. Annie Laurie's own wee kirk, the original of this faithful reconstruction, is now in ruins. In the Kirk have been conducted the last sacred rites of many widely known and greatly loved persons, including Will Rogers. In the interior is the exquisite Grace window and the historic Scottish pulpit made from a single Scots oak grown in Perthshire. All along the left side of the nave is a sort of cloister which contains a profusion of growing flowers beautifully arranged. The sanctuary is small but perfectly appointed and very suggestive to worship and quiet. It is always open to visitors.

Near the Kirk are some steps leading to a gate in a stone wall that is almost hidden under a canopy of vines and flowers. The walk leads into a quiet garden with a quaint old-world fountain. It is called "God's Garden." On the wall of this sacred place is a tablet reading: "May the peace and happiness of Him who loves you with a love that passeth all understanding enter your soul in this holy place and remain with you always—The Builder." A tablet on the gate enjoins silence, suggesting that only those should enter who wish to pray and rest. Once inside one becomes conscious of the finest piece of sculpture in the whole cemetery. Radiantly white against the dark green of the ivy-covered garden wall stands the benign figure of The Christus, an exact reproduction in purest white marble of the great Thorvaldsen's famous statue. The figure epitomizes the Master's eternal invitation "Come unto Me, all ye that are heavy laden, and I will give you rest." One must see this statue before one can realize how almost unbelieveably real and beautiful it is.

In another part of the cemetery is the romantic ivy-clad Little Church of the Flowers. It was inspired by the old-world village church of Stoke Poges in Buckinghamshire, England, where Thomas Gray wrote his immortal "Elegy." Like the Wee Kirk o' the Heather, it is a regularly dedicated church, non-sectarian and

non-denominational. Its only theology is love. These two churches were originally built just for the last sacred rites of people to be buried there. However, one day some years later a young woman visiting this wee church said to her lover, "I'd like to be married here." It was a most unusual request and so it had to be referred to The Builder. Without a moment's hesitation he gave them permission, for what could be more in keeping with the spirit of Forest Lawn? Since that day nearly ten thousand weddings have been consecrated in these two wee churches.

The most important feature of Forest Lawn is the great Mausoleum—Columbarium. To the left of the entrance is a stone wall with the tablet for The Builder's Creed, and on the right is a marble figure of Jesus calling the little children to Him. This group is an exquisite piece of sculpture and epitomizes The Builder's Creed on the tablet opposite to it. On the Memorial Terrace is found this inscription by The Builder, "We Build to Perpetuate the Memory of Our Loved Ones, and, in the Belief that Life is Eternal, We build Forever."

To try to describe the interior of this vast building, built in nine successive terraces of steel and concrete, would be like trying to describe St. Peter's in Rome or the Cathedral in Milan. I shall try to describe just one part, the crowning or central feature of the whole building, the famed Memorial Court of Honour. Beneath the rare marbles of its floor are crypts which money cannot purchase, reserved as gifts of honoured interment for American whose lives shall have been crowned with greatness. Along the sides of the majestic hall are magnificent sarcophagi, surmounted by reproductions of Michelangelo's greatest sculptures. The whole is dominated by the inspiring, immortal masterpiece, "The Last Supper" Window, the re-creation in stained glass of Leonardo da Vinci's world-renowned painting found in Milan.

Millions have gone to Milan to see this painting but the time will soon come when it will no longer be worth seeing due to age and dampness for it was painted on a palster wall which is flaking away. Now in Forest Lawn, in this work of the Italian artist Moretti, this great picture has been preserved in its original colours for posterity and is already recognized as one of the world's great art treasures. It took seven years for Miss Moretti to finish her task. One interesting story comes out of her painstaking work. She had completed much of the picture and was working on the glass for the face of Judas, which strangely broke five times as it was being baked in the furnace. All Italy got excited over it. Finally the artist wrote to The Builder, "I know not whether the good God intends that I shall not finish 'The Last Supper' or whether He is simply emphasizing again the fact that one of His own betrayed Him. I have prayed—I shall try once more and if Judas breaks again in the furnace, I shall not finish 'The Last Supper'" But it did not break this time and now the completed picture holds the central place in this magnificent Court.

Wee Kirk o' the Heather

The Christ by Thorvaldsen

I have said little about Forest Lawn as a cemetery and that is what it is, a place in which you may bury your dead by burial or cremation. Only in an old section back of the Mausoleum, which goes back to the days before The Builder took charge, does one find the old type of gravestones and markers. There are broadly speaking, three types of interment. If you are buried in Mother Earth no headstone is allowed, only a bronze tablet that lies flush with the grass. Then, if the family is able and so desires, they may purchase some beautiful piece of statuary from the Forest Lawn authorities which will fit into the whole picture as planned by The Builder. Already scattered about the hillsides of this cemetery park are superb pieces of sculpture in bronze and marble.

Most of the interments are in the Mausoleum—Columbarium. Here they are of two types: the first is based on cremation and the ashes may be preserved in a bronze urn or small casket and placed in a marble recess in a wall of one of the many corridors, with just the name and date as inscription. On the outside one may have a bronze vase for fresh flowers supplied by Forest Lawn. Another form is burial in a casket in a crypt. The corridors for this type lie on nine successive levels and thousands of crypts are available in these sanctuaries of the Dead. Those who wish to do something more in the way of a memorial may have a lovely stained glass window or choose a piece of statuary from the large collection in possession of the Forest Lawn authorities.

By this time it may be that your reaction will be How can anyone but a rich person expect to be buried there? That is fortunately not true at all for Forest Lawn is available to almost anyone—the entire funeral costs plus interment may be as low as $45 and perpetual care of an urn in the Mausoleum as low as $20 after the cremation and funeral. Again, for those who wish, almost any sum may be spent on a memorial of the types I have mentioned. It is these larger bequests that serve to help the many others.

Forest Lawn presents a Christian way of looking at Death and brings the spirit and mind of Jesus into that one great experience we must all sooner or later face; and, lastly, makes one realize that the place of burial can be and should be the place of our highest expression of faith, a faith that rests upon those immortal words of Jesus, "And because I live, ye too, shall live."

Continued from page 15.

confronted with an urgent world crisis, as at present, they are apt to become unusually conscious of their own shortcomings, and their need of each other. The most hopeful feature of last year's conferences, to my mind, was the mood of humility which pervaded their sessions. Not only as individuals but representatives of denominations, the delegates frankly confessed their human imperfections in the sight of God, and their need of that correction and supplementation which comes from mutual criticism and friendly counsel together. If that mood prevails—and stern events in these days are forcing us to admit our inadequacies, even when we are not naturally disposed to do so—then the reunion of Christendom may come sooner than we have dared to hope. Nothing would promote that unity of spirit without which organic unity is a mockery so much as an honest, hearty admission of guilt on the part of all existing denominations, bowing together before God in contrition and rising together to receive His new marching orders.

PROGRESS IN CHURCH UNITY

By Prof. Walter M. Horton, *of Oberlin College, U.S.A.*

In many different parts of the world meetings are being held to discuss the results of the world conferences on church unity held at Oxford and Edinburgh last year, and to prepare for a third world conference which is regarded as their sequel: the world missionary conference to be held in Madras, South India, this December. This sequence of three world conferences, each close upon the heels of the last, seems to have caught the attention and stirred the imagination of the general public more than anything that has happened in church circles in recent years.

An old friend and classmate of mine, who was with me at Oxford and Edinburgh, had an experience on his return to America which illustrates this lively stirring of public interest. He was asked to talk on the conferences at a remote little vacation resort in Northern Wisconsin, where he has spent his summers for many years. The season was over, and only a handful of vacationers remained in the midst of the farmers and woodsmen who constitute the year-round population. The evening of the meeting, it rained in torrents. My friend resigned himself to the prospect of speaking to the faithful half-dozen of ardent churchgoers who might be expected to brave such a downpour. To his surprise, he found the church jammed full to the doors with a representative cross-section of the whole countryside. These country people had driven in from miles about, because something in these church conferences had touched a chord of expectancy in their minds, and they wanted to hear more about them.

If we ask why these conference are being followed with such interest, the answer is not far to seek. In a world whose people are drifting farther and farther apart politically, torn asunder by rival ideologies, it is good news that the Christians of the world are drawing nearer together. In our physically united and spiritually divided world, it is good news if *any* group of people is able to maintain fellowship across national and racial lines; still more if that group of people is conscious of a mission to bind mankind together in the "unity of the spirit and the bond of peace." Of late years, the divisions of the Christian Church have seemed to make her a negligible or negative force for the unification of mankind; but once upon a time, in the declining years of the Roman Empire, it was said of the Christians that they "held the world together" with the force of their own cohesion; and there are some who dare to hope that they may play a similar rôle again, if they succeed in bridging their differences.

The present world wide movement for Church unity dates from the year 1910, when the world missionary conference met at Edinburgh. It is natural that the church unity movement should be the offspring of the missionary movement, for the divisions of Western Christendom have always been a scandal on the mission field. It was hard enough for the Chinese or the Africans to understand why Catholic and Protestant Christianity should be so different, without being asked to fathom the distinctions between the various kinds of Scottish Presbyterians or the many sorts of American Methodists and Baptists. So the church on the mission field has always been more unified and co-operative than the church at home, and has exerted a constant pressure upon the home churches for greater unity. Perhaps the most comprehensive of all projects for local church unity is the South India United Church, a mission church where all three of the principal forms of church government, Episcopal, Presbyterian, and Congregational, have been harmonized to the satisfaction of those most immediately concerned, though not yet to the satisfaction of the corresponding churches at home.

From the Edinburgh conference of 1910 sprang (directly or indirectly) three separate drives toward general church unity, all of which have proved fruitful: the International Missionary Council, the Faith and Order Movement, and the Life and Work Movement. The first of these coördinates the activities of the various missionary agencies, and organizes the efforts of the younger Christian churches through National Christian Councils; the second aims directly at organic unity of the various churches of Christendom through the frank discussion and eventual removal of their most serious differences on questions of theology, government, and worship; the third aims only indirectly at organic unity, but hopes that the feeling of fellowship among the churches will be developed as they attempt to face urgent practical issues together, and map out programmes of common action. "Life and Work" held a world conference at Stockholm in 1925, of which the Oxford Conference of 1937 was the sequel. "Faith and Order" held a world conference at Lausanne in 1927, of which last year's Edinburgh conference was the sequel. The International Missionary Council held a world conference at Jerusalem in 1928, of which the Madras conference of this December is the sequel.

The most significant result of the Oxford and Edinburgh conferences was the merging of "Life and Work" and "Faith and Order" in one great movement for church unity, under the direction of a new permanent organization, the World Council of Churches. This is to promote coöperation and unity between the various churches and "call world conferences on specific subjects as occasion requires." This great and momentous step would not have been possible a few years ago, and might have not been attempted last year but for the able advocacy of the Archbishop of York, who conceived the idea, drafted the original plan, and gradually convinced the Christian world of its feasibility. Until very recently the Life and Work

movement was in many respects opposed to the Faith and Order movement, representing a rival plan for achieving church unity. Roughly speaking, the Faith and Order plan was most favored by Anglicans, who have a stronge sense that schism between the churches is a "sin", which must be put away as thoroughly and speedily as possible; while the Life and Work plan was most favored by American Protestants, who feel that freedom and variety in church organization are great advantages, and real unity is best approached by avoiding theological disputes and working together toward common practical objectives. As time went on, each of these movements has gradually become conscious that it cannot reach its objective without the aid of the other. To put it briefly, we may say that the Faith and Order movement has been getting more practical, and Life and Work more theological. The Anglicans, after succeeding remarkably in their negotiations with churches of similar doctrine and polity, such as the Eastern Orthodox and Swedish Lutheran churches, have found that their very success somewhat impedes them in their dealings with the more pronouncedly Protestant churches; for they dare not imperil the unity already attained by concessions to Protestants which would alienate the Eastern Orthodox or their own Anglo-Catholic party; and this has compelled them to resign themselves to something less than organic unity with many other churches. The American Protestants on the other hand, and other advocates of a purely cooperative or federative plan of church union, have been obliged to admit that cooperation breaks down unless all parties agree to some extent upon their basic purposes and presuppositions. In preparation for the recent Oxford conference, which took as its theme the urgent practical issue of Church and State, it was found necessary to call in a veritable battery of theologians and political philosophers to clarify the meaning of the principal terms of the discussion, and expose the underlying issues. So a junction of the two movements has been affected, to the advantage of both (let us hope), and in the new World Council the non-Roman churches have acquired on organ through which their united strength can be exerted when their common faith and hope demand expression in the face or some concrete emergency.

What can the Madras missionary conference hope to add to the achievements of Oxford and Edinburgh? This much, at least: It can make the voice of the younger Christian churches, the voice of the future, more clearly heard than it could be in the company of the elder churches, whose bearded, begowned and very reverend representatives naturally predominated at the two other conferences. The mission churches of India, Africa, China and Japan represent very small bodies in their respective countries, but they are very important. Thanks to them, the Christian Church can truly speak of itself today as an "ecumenical", that is "worldwide" religious community, sympathically concerned for the fate of every division of mankind. At Madras, for the first time, the delegates from these younger churches are to be in the majority, and their votes will sway the decisions. It is significant that the younger Christian churches are coming of age and assuming adult responsibilities at the very moment when the parts of the world they represent are beginning to grow restive under Western dominance and demand release from their former lowly status as so-called "backward" peoples. The new aspirations of these hitherto "backward" sections of humanity are almost certain to be voiced at Madras. They will be heard with respect, I am sure, by the representatives of the elder churches, who are coming to believe that a fresh and vigorous presentation of the Christian message is required in the face of a world in chaos, and know that the power of the Gospel is most vividly felt by new converts. They will be heard with special sympathy, perhaps, by the representatives of the new world and other recently colonial countries which have now attained their majority; such as the United States and the British dominions for we, like them, are young and forward-looking peoples, and our hope is to see the religion of the future excel the religion of the past in breadth of compassion and depth of insight.

A word, finally, about the future strategy of the church unity movement. It is necessary, I think, to distinguish sharply between the *final aims* and the *immediate objectives* of the movement. I see no reason why it should not make complete organic union its final aim, including the reunion of Catholics and Protestants. Anglo-Catholics and Eastern Orthodox (Catholic rather than Protestant in their faith) already take part in these negotiations, along with all sorts of Protestants. If Roman Catholics were only unofficially represented at last year's conferences—I met some of these representatives at Edinburgh—that is not because they were not welcome, nor because they were indifferent to the proceedings, but only because the Roman Catholic Church claims to be *The* Christian Church in so unique a sense that she cannot conscientiously enter into negotiations on any basis that seems to prejudice that claim. I know of many informal conferences between Catholics and Protestants which are slowly building a bridge that future generations may walk over. But though I would urge that we be courageous in our final aims, I would also urge that we be cautious in our immediate objectives. Nothing is gained by hurrying people into an organic union for which they are spiritually unprepared.

There is no advantages in tying Anglicans, Presbyterians and Methodists up in one bag until they are ready for it; until by fraternal conversation and common action they have come to be of one heart and mind, as the early Christians were said to be after the Day of Pentecost. When the new and old school Presbyterians in the U.S.A. reunited a century ago an outburst of heresy trials resulted—surely not a symptom that their marriage was a happy one! The world situation bids the churches unify with all speed; prudence bids them proceeds with caution and deliberation, lest they force a process which must be a natural, organic growth. Is there any escape from this dilemma? Only this: that when Christians are

(*Continued on page* 13)

WORLD HAPPENINGS

Nationalism Run Amok

In one of Kierkegaard's writings we run across this sentence: "The age of chivalry properly closed with Don Quixote, for the comical conception is always the final one.....What was ridiculous in this fanaticism lay in the fact that its infinite passion threw itself on an absurd object, but the good in it was that it had passion." Could we not say the same thing of the age of nationalism of which we find so many fanatical, ridiculous and comical representatives at the present time? We must admire the infinite passion which nationalism evokes but we must also challenge the absurd object toward which that infinite passion throws itself. The revelations of the past year show clearly how nationalism can run amok—Japan's nationalism has run amok in China, German nationalism has run amok in Central Europe, and Italian nationalism has run amok in Abyssinia and the Mediterranean. After one hundred years of comparative security, largely maintained by the Pax Britannica, three nationalisms running amok at the same time in our present highly inter-dependent and complicated world have, for the most part, not only destroyed our pacifist illusions but have awakened the world to the necessity of aggressive resistance. It is true that we have seen how hollow and hypocritical was the pacifism of victor nations imposing their will upon the vanquished, an ideology which had a pharisaical and self-satisfied taint. But can we not say that in 1938 the world has learned, as Tillich says, that "peace in human existence within the individual nation as well as in international relations depends on a power able to restrain the trespassers of peace." Although the totalitarian states, based upon the philosophy of race and of violence, have apparently gained in the struggle for political power at the expense of "the so-called democratic nations," the true face of Totalitarianism, whether under the guise of Fascism, Hitlerism or Nipponism, has been revealed during the year in its horrible and stark reality.

This force is a powerful challenge to the Christian Church, a challenge which must be met courageously in the name of God and of the human race for which Christ died. "Above all nations is Humanity"—this truth the Christain Church must never forget, for God has made of one blood all the nations of the earth. "Where man is wholly man, the State will never be totalitarian. The totalitarian State is strong just in proportion as we are weak, yielding, resigned to defeat or blind in the face of danger." These words of Rougemont challenge the "conditioned somnolence" of our western democratic societies and question whether the brutality which we associate with the Fascist states is worse than the indifference and "somnolent complacency" of our existing western social order. The very challenge of Hitlerism has called forth a far-reaching revival in the German Churches. Will not this same force awaken the Christian Church from its lethargy and bring about a deep-seated and world-wide revival? Nipponism run amok in China is serving to recreate the Chinese nation by a baptism of blood and of fire. Hitlerism run amok in Central Europe is recreating the spiritual foundations of the Jewish people, drinking the cup of suffering such as no race has been called upon to do in modern times, creating the necessity for a spiritual home and making the world conscious not only of its past debt to the Hebrew heritage but of the contributions which the spiritual leaders of the Jews may make to our coming world-culture. "The tragedy of a people who have no country" as Mr. Macdonald has said, "has never been so deep as it is to-day."

The problem of providing homes for the thousands of Jews who are driven out of Germany and of Central Europe presents one of the greatest opportunities for humanitarian sympathy which the world has ever faced. The fact that Germany is determined to "purge" itself of all Jewish elements, in other words, to exterminate or drive out within the next years its population of 650,000 Jews, indicates the character of the times in which we live. Will the Christian Church, a force which cuts across all race and nationality, out of these days of humiliation and despair, be equal to the new conception of humanity for which the world longs—in which "we, being many, are one body in Christ, and every one members one of another?" Nationalism, in its extreme, fanatical, violent and intolerant form, is making itself a ridiculous caricature in the modern world, as ridiculous a caricature as Don Quixote was in his age. It is the mission of the Christian Church to overcome and to replace nationalism, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4.13).

China Remains Unconquerable

The world is gradually commencing to realize, as Major-General Bartholomew, retiring G. O. C. of the British troops in China, has recently said, that "as long as Generalissimo Chiang Kai-shek remains at the head of the Chinese Central Government, Japan can never conquer China in this war." Even the Japanese militarists are slowly beginning to realize this. Mr. Suma, counsellor of the Japanese Embassy in Washington, has recently uttered an honest confession: "Japan is under no illusion that she can conquer China....A nation of 400,000,000 cannot be enticed to act against its will." If it is Japan's purpose as Mr. Suma says "to eliminate information within China which has poisoned Sino-Japanese relations" there seems to be no better and quicker way than to withdraw the Japanese army and to replace the whole philosophy of Japanese militarism and terroism by the policy of the "Open Door" and of the "Open Hand". A nation of 400 million can never be browbeaten or forced by Japanese bombs and bayonets to act against its will. In that one sentence is summed up the whole case against militarism. See what Japanese militarism has already done in China—it has created

a united front among the Chinese people. Mrs. Haldane, wife of Professor J. B. S. Haldane, recently returning to England after a six-week intensive and extensive tour of China, has stated that she "did not meet a single Chinese, man or woman, old or young, who was not absolutely convinced that China must win the war in the end."

During the last month it is evident that the international situation is slowly commencing to change in China's favour. Dr. Hu Shih, famous Chinese philosopher and now Chinese ambassador to America, has stated recently in New York that "both time and geography are on our side, but victory can come only if we fight on." After the fall of Canton and Hankow "there were thoughts of taking whatever peace was offered to us, but there was no chance of a peace which would be reasonably acceptable to the Chinese people. We had to fight on." In spite of their capture of Nanking. Hankow and Canton. after eighteen months mercilessly employing their entire military. naval and air forces, the Japanese have as General Chiang kai-shek says, "succeeded in occupying a few points along the lines of communication."

Whereas China is winning friends, Japan is earning the moral condemnation of the world. American opinion is commencing to take a strong stand against the announced Japanese policy of the "closed door" and the "mailed fist" by granting credit to China of $25,000,000 Gold for the purchase of farm goods and manufactures, and by commencing to seriously consider the possibility of an embargo against Japan. The movement in America which represents the policy of "refusing to furnish Japan with the materials of war" is growing in momentum; there are indications that America's Neutrality Act will be modified so as to permit America to differentiate between aggressors and victims and to apply the economic embargo to the aggressors. The pamphlet "America's Share in Japan's War Guilt" is commencing to stir the conscience of America which bids soon to find concrete expression. President Roosevelt may use the power. which it is discovered he has under the Hawley-Smoot Tariff Act, to impose sanctions.

Great Britain is increasingly concerned about Japan's policy of closing the door to foreign trade in the Yangtse valley. Prominent society people in London have joined the international peace campaign, urging shoppers to refuse to buy Japanese goods. The British Government has recently taken steps to discourage the supply of credits and war material to Japan. and of encouraging credits and the supply of manufactured material to China. Lord Elibank, in the House of Lords debate on the Far Eastern situation, recommended the closing of the ports of Hong Kong, the Straits Settlements and of India to Japanese shipping as a way to bring Japan to see reason over British interests in China. The British Government. it is reported, has made available a credit of £500,000 to the Chinese Government for the purchase of capital goods, chiefly motor lorries and railway supplies. Trade with Western countries, stopped by Japan's closing of China's front door, is now being opened again by the opening of the "back door" through Burma, through which China should receive the necessary supplies to continue her resistance to Japanese aggression. The northwestern trade route through Sian to Soviet Russia is still being kept open, and it seems to be very unlikely that Japan will ever be able to close these western sources of supply. Apart from the material assistance which Great Britain and America have recently been able to extend to China, the political significance of these credits is even greater. It means that the Chinese National Government has won political favour in the West and will probably be insured of support in its courageous effort to shatter Japan's imperialistic dreams.

America Awakens

The recent increased interest which America is taking in world affairs augurs well for the future. The rank and file of the American people have no doubt been rudely shocked by the course of world events during the last year. Although there is no war fever, America under President Roosevelt's leadership plans to acquire not only one of the world's largest navies but also one of the world's largest air-fleets. A recent conference of aircraft manufacturers and Government officials laid down a plan for the mass production of 1,000 aeroplanes a month, a goal to be reached within a few months. Experts predict that in case of need the capacity of the airplane industry will be raised to 2,000 planes a month. Although this new drive toward armaments may strike terror in some hearts, Mr. Winston Churchill of Great Britain says that he can not feel the slightest anxiety at the growth of America's naval power, but feels rather that the greater the armed strength of the United States the safer the world will be. Mr. Churchill has been vigorously advocating a closer co-operation between the world's democracies. "If anything should divide the two democracies," he comments, "they would each fall an easy prey to aggression. United they provide a great measure of insurance for security."

President Roosevelt's recent speeches betray the sense of urgency which characterizes America's present mood. "What America does or fails to do in the next few years will have far greater bearing and influence on the history of the human race for centuries to come than most of us here today can ever conceive. We are not only the largest and most powerful democracy in the world but many other democracies look to us for leadership that the world may survive." Contrasting democracy to the system of regimenting people, whose every thought and action are directed by one man, he said that the strongest conviction he had was that "the security and well-being of the American people can best be served by the democratic processes which have made this country strong and great." "Liberty in Armour" seems to express the mood today of America's political thinking.

Twenty-one nations of the American continent have recently been in session for the Pan-American Conference, at Lima, Peru. With the object of strengthening inter-American ties and of creating new bonds of solidarity to eliminate the possibility of war from the American continent in the opinion of Mr. Cordell Hull the U. S. Secretary of State, the Conference was "a solid cause for hope in a world threatened with despair."

THE FATE OF THE SAKAI

by Theodore R. Hubback
Sunlaws, Bukit Betong, Pahang

What is to happen to the Sakai if nothing is done to help them and they are left to work out their own salvation? As a race they will disappear. This is inevitable because their inherent weaknesses of sloth, credulity and timidity make them incapable of holding their own against the unscrupulous, the parasites, and the baleful influences of what we call civilisation.

It must be recognized, to appreciate this question, that the Sakai are appallingly lazy and until they are made to understand that nothing can help them so long as they refuse to help themselves, they cannot hope to improve either their lot or their chances for the future.

In other words they must be instructed, educated if you like, so that their character is strengthened and their ambition stimulated. This could be done in Reserves if the Sakai had the benefit of intelligent and enthusiastic instructors who could and would make such work their life's task.

The Sakai are not going to improve if wrapped round with red tape—does anything improve?—and any legislation that may be introduced to establish Reserves for them must be widely and sympathetically drawn in a straight forward manner with a minimum of "provisos".

Let us examine the usual method of living of the Sakai. As their methods vary somewhat in different parts of the country I will take as an example the Sakai in Ulu Pahang.

A word first about the Sakai who live in the vicinity of kampongs or in localities where they come much into contact with Asiatics of other races. The Sakai very quickly degenerate, far too quickly, because they are used by others purely for their own ends. I have seen many examples of this. In some cases Chinese live with the Sakai, marry a Sakai woman—they call it marriage—and these outcast Chinese are in actuality kept by the Sakai. Sometimes these Chinese will take up some work on contract, or some work for some other person who has a contract on some mine or plantation, and get his "relations" and their friends to go and work for him. And what happens? The Sakai will return to their ladangs some months later with nothing except some cheap beads and cheaper cloth, and then recollect that having spent what little money they had received—very little it would be—and having planted nothing, would have to live on starvation rations for some months. Malays also persuade Sakai to work under such conditions and invariably the Sakai come out of it very badly. Sometimes the Sakai work for food and promises only—the food the employer cannot get back but he frequently takes his promises back. The Sakai in no way benefit from this type of exploitation and it is an evil that they should be helped to resist.

There is a trait in the character of the Sakai which should be to his advantage; it is unselfishness. But unfortunately, due to other and more powerful influences this trait is turned to his disadvantage. A Sakai will always share his crop, if he has one, with other Sakai who have planted nothing or very little, with the result that a penalty is attached to industry and a prize to sloth. A Sakai will hear of some other of his race who has a good crop of Indian corn, tapioca, or rice, and the industrious one will find that he has a large influx of visitors all anxious to help him consume his store of food.

He has insufficient personality or character to resist and when, a few months afterwards, his food stocks have gone can he be blamed for planting little or nothing the next season in the hopes that he will be able to do to others as they have done unto him? The Sakai are inveterate cadgers and will always try to get something for nothing. They can live on very little planted food, picking up what they can in the jungle but they do not and cannot thrive on it. Unfortunately circumstances which combine against them to discourage industry tend to make them reluctant to strive to improve their position.

In my previous article, I explained how the Sakai were exploited by what might be described as forced sales; amongst themselves, as I have shown, there are many who will cheerfully live on others of their own race, so between the cadgers and the exploiters what stimulus has any Sakai to try to rise above the common ruck? He has none, but has every reason to believe in his primitive and undeveloped mind that he must just hang on as best he can and then pass out.

Here we are in Malaya with money to burn,—lots of it is burnt too—and yet officialdom ignores the requirements of these primitive peoples, shuts its eyes to their position, and by so doing asquiesces in their approaching fate which *must,* I emphasize the *must,* mean their ultimate disappearance as a race.

People seldom take a long view of what is likely to happen in Malaya. On the horizon of too many is retirement and a cottage, or as a late British Resident of Selangor once put it "a two-pair back," as their ultimate goal. Why bother about the Sakai? Who cares? We wont have Sakai in Balham. And so it goes on, and although bureaucracy may tell you with appropriate unctuousness that the matter is being carefully considered, etc: etc:, no practical action will be taken because there is not the will to take it.

I cannot add much to what I wrote in my previous article regarding ways and means to solve the problem of the Sakai. It can be done and should be done on lines similar to those advocated. Unless a commencement is made by employing responsible persons to get into close touch with this race it will be impossible to establish those personal relations which alone will save the Sakai.

I am no believer in the policy beloved by Governments of expecting someone with work of his own to do what should be another man's job. If you want to get a thing done properly you have to pay for it, not only in money but in enthusiasm and intelligence, and the lot of the Sakai will not be improved by expecting native headmen or junior government subordinates to do what in my opinion can only be done by those whom we know will be really solicitous for the Sakai's welfare and who will show that zeal in the execution of their task which will be the true road to success.

Sakais fording a jungle river

A Church which is not at heart a missionary Church, which is concerned chiefly with its own selfish interests and has little desire to extend its messages to others, is not the Church of the Gospel or the Master. Christians should be the first to recognize that yet today we have the spectacle of secular states on fire with missionary enthusiasm and rejoicing in every expansion, no matter what the cost, setting an example to a self-centered and lukewarm Church. Moreover, such states are also paying great attention to the training of the young, thus insuring a rising generation to carry forward the cause. In the Church we hear on every hand the complaint that there are few to take the places of the devoted Churchmen of the older generation who are now too rapidly passing from the scene; and, if that be true, the Church is facing a dubious future. BISHOP OLDHAM.

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LIGHT AND LIFE

(This page is prepared by the Committee on Public Morals, Methodist Episcopal Church.)
"Follow righteousness, faith, Charity, peace"—II Tim. 22: 2.

World Peace

"War as we now know it is utterly destructive. It is the greatest social sin of modern times; a denial of the ideals of Christ; a violation of human personality; and a threat to civilization..... If civilization is to endure, non-violent methods of overcoming evil must be found and demonstrated. We are convinced that intelligence and goodwill can find them. As Christians we shall earnestly seek to discover and recommend ways, in harmony with the mind of Christ by which mankind may deal effectively with evil, whether in the relations of nations or in the relations of economic or racial groups." *"The Discipline,* Methodist Episcopal Church, 1936.

War—A Social, Moral, and Religious Problem

In former days questions of war and peace were left largely to the Government of a country to decide, and the Church generally adopted a policy of supporting the policy of the Government when a decision was once arrived at. As late as the Great War the Church in different lands became one of the stanchest supporters of the policy of the Government of the country in which the Church was located. We thus witnessed the incongruous situation not only of Christians battling against Christians, but worse still the Church actively supporting the local Government by prayer and exhortation in the prosecution of the war against fellow-Christians. Until recent years, the Church has not awakened to the consciousness that she has vital interests at stake in the matter of war, which require her to oppose openly a state of war and to label it not only as an evil, but also a crime which the Church must employ her strength to eliminate. What are some of the considerations which have brought the Church of recent years to this position?

In the first place, the Church is endeavouring to uplift and purify society. The interests of humanity have always been the interests of the Church, but only in recent years has the Church felt the responsibility for effort in great areas of social welfare which before were left very much alone. War breaks up the home and destroys the natural functions of the home in every part of the country. It increases the poverty of the poor and reduces multitudes who were in comfortable circumstances to poverty. It gives rise to widespread disease not only in the army but also among civilians. Undernourishment and exposure in wartime result in permanent physical defects—probably greater than are generally known. Crime flourishes during wartime, both because of diminished strictness in the enforcement of laws, and the widespread tendency on the part of normally law-abiding citizens to permit laxity in matters that lead to crime simply because it is wartime. Thus, the work of the Church for society is not only greatly impeded, but past efforts are in many cases nulified and advancement is made impossible. "Holding the line" is the most that is hoped for in wartime. Can the Church view such a situation with equinimity?

The moral problems arising out of wartime conditions are too well known to require more than reference. Moral perceptions are deadened, the line between right and wrong fades rapidly at such times. "All is fair in love and war" we hear frequently. Things that are not considered fair in normal times are allowed to pass in wartime. Expediency reigns, and the results must be borne with. Bad habits and attitudes are acquired which cannot be shaken off when the war ceases. Evil is condoned in the vain hope that it will add to the comfort of the people. Lowered standards let in a flood of evil affecting large sections of the population and giving rise to the "backwash" of which so much is heard after every war. Idealism is largely lost, and materialism reigns and continues to reign for at least the generation following the war.

The religious problems raised by war are quite as serious and difficult to solve as the social and moral. Many of these problems have been touched on in the preceding paragraphs. Others should be borne in mind. The great gulf that exists between the teachings of Jesus and the practice of war is too generally sensed to require extended explanation and illustration. On the question of war, is the Church to follow Jesus or Mars? The question must be faced and it must be answered. Upon the answer depends the preservation of civilization and the Christian religion.

Thus war is seen to be one of the most serious drags of the present day to the uplift of society, to the advancement of moral conduct, and to the spread of religious ideals. War is powerless to decide questions of right and wrong. After the welter of war, the brains of men must labour with the settlement of the problems war has raised as well as with the conditions of peace. The Church has a very large part to play in guiding humanity to the abolition of war. May her wisdom and her power be felt here as in so many great problems of the past.

Yearnings for peace

"He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Psalm 46:9.

"And he shall judge among many nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:4.

"Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9.

"For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

TALKS TO BOYS

By Harold Robbins

A NEW PAGE AND A NEW PATH

I think the most attractive thing about the New Year is that it is **new,** don't you? Anything that is new always attracts us because it is bright and unspoiled. It looks unused and we are anxious to try it—to play with it if it is a new toy, or to wear it if it is a new coat.

The New Year is like all new things in this, but I think it is especially like two things—like a new page in its unused cleanness and like a new path in its mystery.

A New Page

When you turn over a new page in one of your exercise books at school, don't you feel glad? Isn't it nice to have a clean, empty page to start on, without any blots or smudges? If there is a mess on the last page, or if you have made lots of mistakes and alterations, you feel you can do better this time and try to fill a whole new page with neat work that will be nice to look at when you have finished it. All those regular, empty lines look up at you, waiting to be filled with whatever you want to put on them, and as you settle down to write, you hope they will be filled with good work.

Now 1939 is a great new page for all of us; it is clean and long and it has 365 lines. When you read this, I expect five of those lines will be filled. Look back over them—the first five days of this year—what do they say? Does Line 1 say, "I was useful and did some good" or Line 2, "I helped my parents and made them happy?" Perhaps Line 3 says, "I tried my best at all I did to-day" and perhaps Lines 4 and 5 tell of good deeds and happy hours, all well-filled. I hope so, but for some boys, the first few lines of this lovely new page are scribbled over with nasty, untidy things like "I was disobedient and wasted the whole day" or "I said spiteful things and quarreled all day."

I'm sure each one of us is proud of work well done and games well played. Shall we not fill the days of this year with these things? God has given us the new page of this New Year and is waiting to see what we are going to write on it with our lives. Whether we have started 1939 well or badly, let us all make up our minds **now** that the rest of it will be a page well written.

One thing is certain, boys, and that is that what we write can never be rubbed out. It is all written with indelible ink, and goes to make part of our Book of Life. When we have turned over 60 or 70 pages we shall be happy if we can look back over years of life well spent. We can live only one day at a time. So let's make **every** "to-day" a line of good writing, and we need not worry about the whole book, because that is bound to be a fine thing if each line is carefully written. A Persian poet named Omar Khayyam many years ago said that the finger of life writes, and when it has written moves on, and nothing we can do or say will make it go back or alter what it has written. That is true, but we believe something else which Omar did not know—that we have to say what sort of writing the finger of **our** life writes. If we choose the good life, we shan't want what is written on the page called Year 1939 to be altered or cancelled. We have 360 lines still to fill. Shall they be filled with good or bad?

A New Path

In other ways, the New Year makes me think of a strange untrodden path. Don't you think the time when 1938 changes into 1939 is like passing over a bridge to a strange part of the country where you have never been before? It all looks strange and mysterious and you haven't the slightest idea what is ahead. You can see the path for a few yards, but soon it turns a corner and disappears amid the trees. Have you ever been for a walk in the jungle along a new path? The New Year is like that—strange and exciting! We wonder what is going to be around the corner. Sometimes we are a little fearful, because it may be danger, but it is all very inviting.

When we turn the first corner, in a strange jungle path, there may be a wild animal or a cloud of mosquitoes or a lot of leeches or there may be other things of which we have never heard. So, when we are going on a strange path, we are wise if we take a guide with us, because he will not only save us from taking the wrong path and getting hopelessly lost in the jungle, but he will know what perils there are to face and will help us to prepare for them and fight them. As we tread the unknown path we started along on January 1st, let us ask the greatest Guide of all to help us. Jesus, who knows the pathways of life from beginning to end can save us from going astray and help us to meet the dangers that come to us—the temptations like wild beasts that wait to spring out on the unwary, and the irritations and annoyances like mosquitoes and leeches that so often attack us and destroy the peace of our lives.

If we follow closely in our Guide's footsteps, we shall arrive safely at the bridge which marks the end of this year's road.

Harold Robbins

CORRESPONDENCE

Colombo

10 December 1938

Dear Editor,

I am sure that the many friends in Malaya whom we have the honour to represent at the International Missionary Conference in Madras follow us with their prayers so that we may truly understand the significance of such a monumental gathering to the Christian cause which is so dear to all of us. As one realises that never before in any church assembly have the younger churches had such a prominent place assigned to them, one forgets the honour of being present at such an assembly but feels overwhelmed at the thought of the marvelous opportunity presented to all of us to reassess the values of the Christian enterprise and to reinvigorate the forces at work in carrying out such a world-wide programme.

Those of us who belong to the Malaya delegation feel very humble indeed in the presence of such an august body as the China delegation; furthermore, as we see what amount of preparatory work has been done towards the objectives of the Conference, and then come in close contact with such a distinguished, devoted, enthusiastic group of workers in the vineyard representing all phases and denominations, we feel really humbled at the thought that there is no such thing as a National Christian Council to bring all the Christian forces together in Malaya. One hopes that the Conference will at least pave the way for such an opportunity in Malaya for all Christian workers to work together with understanding and sympathy. The China delegation were very courteous to us in inviting us to attend their meetings on board the steamer, and we have been very much profited by the fellowship and discussion there. Perhaps one very important question will be seriously considered: What would the younger church ask of the older churches? What sort of assistance is to be continued? What recognition of growth is to be registered?

There has already been vouchsafed to us a real foretaste of the Conference, as we had the privilege of attending the reception accorded to the delegates at the Colombo Y.M.C.A. where we listened to the greetings from all over the world: China, Japan, Africa, America, Netherlands, etc. We were struck by the chord of unity that exists among those who love the Lord—no matter whatever difference exists that seems inseparable. A Maiori minister claimed ancestral blood ties with the people of Ceylon very realistically—but, he said, whether that was true or not, we are all brothers in Jesus Christ.

Last night we heard a wonderful address by Dr. Hooft of Holland on the present situation of the Christian Enterprise in Europe, specially in Germany. A very frank discussion followed, and the meeting dispersed with the conviction that after all the gospel is invincible and the more it is suppressed the greater vitality it acquires from such an experience.

We wonder if we shall have time to write to you during the Conference, but it is our purpose to contribute a series of articles embodying our impressions and recommendations when we return.

On behalf of the delegation (section) now in Colombo

Yours most sincerely,

S. M. Thevathason.

The Editor,

Malaysia Message

Dear Sir,

With reference to the article which appeared on page 2 of "the Sunday Times" of Nov. 27, I would like to make one or two comments.

Dr. T. Kagawa said some things, as reported, which must be challenged by someone who tries to be neutral when he speaks or writes as an evangelist, for otherwise the majority of newspaper readers would have a valid reason for thinking that other members of the profession agree with him.

Now every thinking person must agree with him when he says that "doubts and suspicions will lead nowhere," but the trouble is that he appears to have ignored the fact that the way to remove these doubts and suspicions is not so much by preaching about the felly of harbouring such sentiments as by the actual practice of these principles of social and international life which are not calculated to engender them.

As a Chinese, and a British subject, I have formed my own opinions as to the origin of the present undeclared war in China, but I am now dealing with the matter wholly from the standpoint of a man who is committed to the spread of a religion that stands for international goodwill and for truth, which, like science, ought not for suffer by reason of the accidental nationality of its exponent.

Looking at the question in this manner, I must say that Dr. Kagawa's attempt to lay the blame for wha has happened in the East the last twelve month or so upon others, such as the Untied States, Australia and New Zealand is, to say the least, most mysterious. Has Dr. Kagawa too imbibed the peculiar mentality that seems to be the property of all whose national leaders have embarked upon the policy of aggression? According to his logic, one has to reason somewhat along these lines: (1) the United States did or did not do certain things affecting Japanese interests, (2) therefore Japan did certain things affecting Chinese interests. And presumably thinking that his hearers accepted his conclusion as being correct, Dr. Kagawa goes on to argue thus: seeing that (1) above happened as an incident, (2) had to follow as another incident. From the Japanese point of view, (2) was inevitable, and Dr. Kagawa (with tears in his eyes) appealed to his audience, and through them to others, to forgive the sins of his people, without suggesting even the advisability, let alone the immediate necessity, of his or his people's turning away from such "sins" (whatever he might have meant by the term).

As I said, I am just now concerned only with truth, or with facts, and I would repeat that I am not expressing any opinion as to the origin of things or facts. My religion teaches me to deal with such ugly facts as wars, declared or undeclared, by trying to remove the warriors from an attacked land, or, if possible, by "converting" them from enemies into friends, and imagining that Dr. Kagawa professed the same religion, I was disappointed in failing to discover anything in his reported utterances which might be taken as indicating a desire at least on his part, as a noted Christian preacher, to have this real sin of causing so much devastation in a neighbouring country removed. Needless to say, as a humble member of Dr. Kagawa's religious profession, I disagree with him in his reference to the United States, Australia and New Zealand. If I were in his place, I should have thought that the honest thing is to take the blame on myself and for my people. whatever other third party countries did or left undone, it was my country that first committed the sins for which I am now asking the forgiveness of other people.

Yours, etc.,

CHEW CHENG YONG.

A TRIBUTE TO MRS. W. F. OLDHAM

Thinking that the readers of the Message would appreciate some recollections of the early days with Mrs. W. F. Oldham, I send my tribute. As a girl Mrs. Oldham was converted under the preaching of the world-wide evangelist William Taylor, afterwards Bishop Taylor, her Christian life was nurtured by her saintly pastor, the Rev. D. O. Fox. It was at one of the special meetings that her simple testimony attracted young William Oldham which led to his conversion, and later came the marriage of the young couple. Mrs. oldham devotedly followed her husband in all his plans for God's Kingdom. The first sacrifice was that he gave up a promising position in the Civil Service of India. Then came the separation when Mr. Oldham decided to go to America to fit himself for educational work as a missionary. He travelled steerage and the young wife had to stay behind. She went to Cawnpore to teach in the Mission Girls' School away from her friends, her husband in a distant land, the sacrifice was very real. But the brilliant young Oldham soon found a place and money sufficient to send for her, and so the opportunity came for Mrs. Oldham to join her husband and to study also.

Singapore was beginning to be known as an important commercial centre and its spiritual needs had been reported to the Methodists of South India. In 1885 the Oldhams had just returned to India with high hope of work in that country, but the first word was that Singapore was to be their appointment. Would Mrs. Oldham consent? "Where my husband goes, I will go too", was the characteristic answer. By this time I think the brave little woman knew that God would not fail them, even in a strange city in self-supporting work.

Two years later when I arrived how busy the Oldhams were! I found the Boys School just reopening after the mid-year holidays. Many new pupils were entering, especially in the little boys' class that Mrs. Oldham had charge of. Look into the small room—there were no appliances for primary work—forty small undisciplined little fellows speaking many dialects, learning English through the medium of Malay that some of them did not know. School began at 10 a.m. and continued until 3 p.m. the hottest hours of the day when a tired teacher dismissed her small pupils. A small boarding school was in the same building and Mrs. Oldham was the housekeeper. At meal-time Mr. Oldham was seated at the head of the table and Mrs. Oldham at the other end. Mr. Webb, the teacher, sat beside the head and my place was at Mrs. Oldham's right and the boys were arranged on either side. Curry and rice were served each meal for us all.

Wesley Church was flourishing. After school hours the Oldhams visited in the homes of the people. I heard of a clergyman urging his workers to emulate Mrs. Oldham in reaching the people. The Sunday School began at 7 a.m. where Mrs. Oldham taught a class of girls. I was impressed at the way Bible verses were repeated by all the scholars. Then came the Church Service at 8 a.m. A service was held at Tanjong Pagar in the afternoon and again service in the Church at 5 p.m. On Tuesday, evening we had a preaching service. Mrs. Oldham used to say that those services rested her and Miss Sophia Cooke of the Chinese Girls School came for spiritual refreshment. The Bible Class was on Friday evening. The various addresses by Mr. Oldham were so uplifting, though we did not realise the gifted preacher we had with us.

After service when several would come to the house to sit on the verandah, what a privilege it was to listen to the conversation. Then would come the cocoa and the biscuits which Mrs. Oldham served. These days so full without sufficient rest brought a short term to an end with broken health.

The years passed by, when Mrs. Oldham was the pastor's wife in large churches in America, later a Bishop's wife, when the Bishop was in the Mission office and often away from home. Later Bishop Oldham was put in charge of the work in South America where Mrs. Oldham took her place. Now two lives beautiful in their devotions and service rejoice together round the Savour's feet who loved them and gave himself for them.

SOPHIA BLACKMORE,

Ashfield, Sidney, Dec. 19, 1938.

CHINA RELIEF

The following is a list of contributions received by the Mission Treasurer for support of the China Relief Fund from December 1st to 17th.

Bukit Mertajam Chinese Church	**$15.00**
Malaya Chinese Mission Conference	**33.20**
Union Sunday School Teluk Anson	**8.00**
Anglo-Chinese Girls School Ipoh, White Christmas Gift	**32.76**
Cing Ang Church, Guong Hua, Sibu	**100.00**
Tampin Chinese Church, Malacca	**17.00**
Jasin Chinese Church, Malacca	**9.24**
Wesley Church, Malacca ..	**9.00**
Horley Hall Boys, Ipoh	**10.00**
Total	**$234.20**

R. L. ARCHER,

Mission Treasurer.

Desk Or Bench?

A new and welcome attempt to overcome the undue literary and unpractical bias in Malayan schools, and one which may be compared with the Catholic Trade School now being organised in Singapore, was explained at the prizegiving of the Methodist Boys' School, Kuala Lumpur, on Saturday.

This is a large school, with more than 800 boys and containing both elementary and secondary departments, and it has recently founded a feeder school at Sentul, a suburb of Kuala Lumpur. In the curriculum of this latter school there will be a distinct bias towards handwork, gardening, metalwork and practical training generally, and its relation to the senior school was described by the Rev. W. A. Schurr on Saturday as follows:

"At the end of Standard Five in future the home and the school will decide the trend of each pupil's training. If it is to be classical and literary, leading up to the School Certificate Examination and possibly to Raffles College or the College of Medicine, then the boy from Sentul will come here to this school. If it is to be practical and technical, leading to industry or agriculture, the boy from the Methodist Boys' School will go to Sentul for a four-year course preparatory to entrance to the Technical School, the School of Agriculture, the Central Workshops (F.M.S. Railways) or one of the trades. We believe that this new school will be a brave attempt to answer the needs of the community for a type education which will develop the boy with mechanical ability and will provide the community with boys able and willing to do mechanical work. Many of these boys will become foremen of construction projects, workshops or building contractors."

If more developments of this kind are announced in Malayan prize-day speeches in the next few years, it will be just what this country needs and what has been forcibly advocated in the Cheeseman report on vocational education.

—Straits Times

Quoted from a recent letter from Rev. J. W. Hawley whose address is 3402 Santiago Street, Tampa, Florida:

"We are both keeping quite well, with the exception of my failing eye-sight. I can read but very little, though I can still see to use the typewriter slowly. However, time never hangs heavily on my hands as I keep busy out doors with our flowers, trees and gardens. As opportunity offers I speak on China and Malaya, and Mrs. Hawley is busy with Sunday School and other church work. Our little Florida home is pleasant, comfortable and a delight to us as we have been developing it out of an abandoned Church."

"Thank you for the food we eat"

Primary Class Meal

RELIGIOUS EDUCATION IN PICTURES

The Doctor

Primary School,
A.C.S.
Penang
These pictures have been sent in by Miss Dorothy Moreton

School Clinic

and the Nurse

Yes...there is more in

'OVALTINE'

more in Health-giving Nourishment—

more in Quality—

more in Value

The ingredients of 'Ovaltine' are of the highest quality. The malt extract is prepared in the 'Ovaltine' Factory from home-grown barley. The milk and eggs conform to the exceptionally high standards of quality maintained at the 'Ovaltine' Dairy and Eggs Farms of which there are no equals.

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OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

Will each one whose contribution appears below write to The Editor, to indicate whether you wish a year's subscription to the Malaysia Message or a book? No further notice will be given.

The Editor begs to acknowledge receipt of the following school magazines:

The Voyager—A.C.S. Ipoh
The Treasurer—A.C. Cont. School, Singapore
The A.C.S. Magazine, Penang
The Silent Signpost—A.C.S. Seremban
The Argosy—A.C.G.S., Ipoh
The Magazine of the A.C.S., Telok Anson

The magazines this year are even more attractive than of the previous years and have set new standards in school journalism. We are taking the liberty this month of publishing one selection from each one of these school magazines as sample of the quality of contributions which appear.

We wish to take this opportunity to congratulate the editors who are responsible for the splendid and artistics publications and we wish to thank them very much for having included us on their mailing list. We hope they will allow us to reprint a number of pupil contributions on the pages of Our School Mail Bag.

Each one of the pupils whose contributions appear in this section is entitled to a year's subscription to the Malaysia Message or a 50 cent book from the Methodist Book Room. We shall not give any further notice but wish to remind those whose contributions appear this month to please write in to the Editor indicating whether you wish a year's free subscription to the Malaysia Message or a 50 cent book. Next month we hope to give some more detailed review of the school magazines. We notice there is one new publication which makes its maiden appearance —the A.C.S. Telok Anson. We heartily congratulate the editors on this first edition of their school magazine.

We would like to remind the pupils who read this page that the editor earnestly solicits their co-operation and hopes that each one of you will contribute at least one short story or article to the Malaysia Message this year. If your school magazine has appeared but is not mentioned above the editor would be very happy to receive a copy so that selections may be made from your school for this page.

FORT-de-KOCK.

If you examine carefully the the map of Sumatra Island, you will not fail to locate Fort-de-Kock, the place that I am going to describe. It is a fine health resort, situated at the wetern side of the central mountain-range of this huge island. It is a small but very pretty town and lies more than two housand feet above sea-level, surrounded by numerous dormant and active volcanoes. At the foot of these mountains flow many slow narrow rivers with very clear and pure water; and the rice-fields are well terranced. Although it lies in the equatorial belt, yet it has, owing to its elevated position, a very fine temperate climate reaching a mixium temperatuer of 80 degrees at noon. Only a robust man is able to bathe there in the morning. Most people bathe at noon. The Westerners, who are not accustomed to the enervating climate of the neighbouring districts and towns, often come here for a change. It is, too, a most suitable place for consumptives.

Although Fort-de-Kock is a small town, its commercial importance hould not be over-looked. It has up-to-date means of communication and is the meeting-place of many roads converging from all directions. It is connected by modern railways with the important ports along the west coast such as Padang, Periaman and Padang-Panjang. The chief products are rubber, coconuts, durians and pineapples. These products are not consumed locally but are sent to other countries.

The major part of the population is made up of native Malays who are considered as the most advanced natives in Sumatra. They are very keen competitors of the Chinese in commerce and hence the the Chinese find it rather diffiult to carry on trade there. They are capable of carrying on every sort of trade. They live a very plain life. The chief occupations of the natives are trade, farming, and agriculture.

On account of the active volcanic influence, the houses of Fort-de-Kock are mostly one storeyed. All roads are well constructed and metalled. The width of the roads permits four motor-cars to proceed side by side. Vehicles consist of motor-cars, horse-carts, lorries and the simple bicycles. Not a single rickshaw can be seen anywhere. Several well organised Dutch Mulo-schools or High Schools and Malay schools are located along the country-side. A very nne place for studying indeed!

Besides these, there is a zoo, which should not be forgotten by visitors. I have visited it and I should say that it is superior to the Singapore and Johore zoos. In this zoo you can see three big tigers kept in one cage. Ohe most exciting sight you may have is the man going into the cage to feed the ferocious tigers. Orang-utans, ostriches, hawks, snakes such as cobras and vipers, and foxes can all be seen by the visitor, who has to pay an admission fee of only ten cents.

In conclusion, I should urge those who have a chance of going to the West coast of Sumatra, not to fail to visit this beautiful town—Fort-de-Kock.

LAU SOO GUAN

School Certificate.

A.C.C.S. Singapore.

WHY I DESIRE TO BE A DOCTOR

Everyone must solve the problems of life. So we must plan what we will be, when we leave school. There are many boys who do not know what to do when they leave school. Each of us has his own ambition. Some may like to become lawyers, engineers or teachers; but my ambition is to be a doctor. One day, when my father asked me what I wanted to be when I left school, I said promptly. "I should like to be a doctor". He was rather surprised when he heard this, because he had thought to put me in some business. He asked me why I wanted to be a doctor. I was a little confused, and did not say much at that time. His question made me think; and when I had thought it all over, I explained it to him. This seemed to satisfy him, for I could see a smile on his face.

The reason I gave my father is: I want to do something that will be of real service to my fellow-men and not merely to earn a living. I know that I shall have to work for my living, for my father is not sick; but I do not want to spend my life in business making money. What finer life or service to humanity is there than the life of a doctor, who gives his knowledge, skill and time in healing the sick, soothing pain, preventing disease and keeping people well and happy? When I become a doctor, I shall look on my work, not as a money-making business, but as a social service. After my explanation, my father said that young men always had such great ideas, but they soon grew out of them.

I went on saying that a doctor's profession is very noble one, which gives him a good social position; people look down on shop-keepers and they do not think much of schoolmasters, whereas doctors and lawyers are looked on as gentlemen. They are respected in good society. All the explanation seemed to please him, for he said that I was right. Then I ended by pointing out some well-known doctors, whom he knew, and who had made lots of money and were rich-men. I assured him that I could do the same. My father became cheerful and he said, "Well, my boy, you shall be a doctor". Really, I do not care for the money or the good social position. My real reasons for wanting to be a doctor are my interest in science and my desire to serve my fellow-men.

KHOO TENG HOE,
Std. VII.
A.C.C.S. Penang.

WHO'S WHO AT HORLEY HALL

"Attend, all ye who list to hear"
Of Horleyites strong and brave
Of mothers' pets, of fathers' dear,
Of Horley Hall's naughty "knave".

Our Principal, Mr. Kesselring
Sits in his swivel chair,
And on his right is Doong Siew Ming,
Our book-man strong and fair.

Hector Ritchie of rugger fame.
Will carry you like a ball,
If he sees you in bed again,
Down the stairs of Horley Hall.

Our Paskradas, naughty and wee,
Is always up to tricks,
In faith, he's busier than the bee,
And gets off without a tick.

Boon Ah Sinn's so full of fun
And always sings falsetto,
Declares that he's from Rambutan,
The place where lunatics go.

Gong Diong Ing declares he saw
Upon our rickety stair
An awful spook without a jaw,
Now he cannot comb his hair.

Leonard Baker, the heaviest boy,
A lover of dinner-time,
Is never quite so full of joy
As when he recites a rime.

There's our feathery nightingale
Yeoh Oon Thor, plump and neat,
Whose singing oft becomes a wail,
So we bid him take a seat.

Bookish, quixotic Dang Sik Look
Believes that to be St. Dang
He must e'er read a hygiene book
And be bleached by Harry Fang.

In bed Yong Kwong Hiong loves to snore
And blow his trombone nose
Steadily as the Trades of yore,
And so our ears we close.

Simon Samuel is our "Taylor"
So handsome and so tanned,
That you'll think he is a sailor
Who feeds on salmon canned.

And so I end my present song
For space has not allowed
A story either full or long
About our Horley crowd.

TOH CHIN CHYE,
A.C.S. Ipoh.

DAWN

It was cold, or so I thought, and snuggled deeper into the bed clothes to keep warm. Far a few minutes I lay there, thinking of nothing in particular, then decided to get up. After having changed, performed the morning ablutions and run a comb through an unruly mop of hair I went out to find my young brother who is an early riser. On this morning it chanced that he had slept late, so I walked down alone, to inspect the growth of the flower. Under a cherry tree was a block of stone, on seeing which, I sat down and idly gazed at the scene before me.

The world had not yet awakened from its slumber: to the west a waning moon, soon to be eclipsed by a waxing sum, cast forth her feeble beams; to the east the first faint streaks of mauve and pink heralded the rising of the sum. The air was clear with a clean, sharp tang. The scene filled me with a wonder that made me hold my breath lest one sound should destroy the spell of enchantment. It seemed sacrilege to mar the loveliness. The green fields, the ochre-tinted houses, the purple rugged heights, harmonized in pleasing accord. From behind the hill of the 'sleeping woman' the sun stole a glimpse at the world. Feathery clouds blushed pink in the first bold rays of the sun, and soon were set in a sky shot with gorgeous colours of violet, crimson, blue and gold. A soft veil of mist lodged on the breast of the silver-tipped bills. The blue sky, the accumulation of clouds, the range of hills and the slumbering town were so still that it was like a print of an Old Master come to life.

The joy of living was in the air laden with the scent of red and pink roses and white clematis, in the coolness of the trees, in the gentle breeze, and in the song of the birds. Tall and stately palms swayed lightly to a swallow's twitter. The swallow circled around, dived to the ground, and rising, glided away, an epitome of gracefulness.

The birds flew away and the world shewed signs of waking. In the backyard a cock ruffled his feathers and crowed blatantly. Ducks, let loose from the coop, quacked joyously to be free. "Wake up and live!" They seemed to say. My dog ran to me and leapt up and down, all the while pawing my knees. The spell of enchantment was broken, lost, not to be captured again till the birth of a new day.

But it was the beginning of a day—when life starts anew. The refreshed labourer awoke to face another day of toil. The vegetable gardener carted his produce in a creaking barrow to market. Street cleaners took out their water-carts and brooms to sweep the roads. Life was indeed glorious at this best part of the day.

CHAN NYOOK YIN
Senior Cambridge.
A.C.G.S. Ipoh.

THE EMANCIPATION OF WOMEN

The emancipation of women was effected about three decades ago in most of the countries of the world. Nowhere is this more evident than in the Celestial Empire, which was the scene of a very marked revolution from the traditions and conventions originated five thousand years ago.

Girls were confined in their homes even after they had plunged into the sea of matrimony. Household duties engaged their attention. A mere handful were literate, tutors were engaged to coach them in their scholastic pursuits, for in the days of old, public schools for girls were non-existent. Respectable families bound the feet of their young daughters—a thing which has since been lamented by many. The life was spent through the chinks of their doors. Such was the lot of our ancestors.

It is not now as it had been of old. Gone are the days of the "golden lilies," the pride of every noble lady, who walked with a lilting sway, a very dainty sight. To-day, Chinese girls do not tamper with the feet which nature bestows upon them. Instead, they are publicly educated and some are co-educated in colleges and universities, taking their rightful place in the world. Women have occupied the positions of doctors, lawyers, teachers, nurses, clerks, sales-girls, and other various departments of business. Modern Chinese girls differ from their old fashioned sisters in that they are athletes. In the field of sport girls have gained prominence by their prowess. Swimming suits have been adopted—a far cry from the dainty feet of old. Shirts and shorts are usually worn and games are played.

In Turkey, too, the emancipation of women has made great progress since its dictator, Kemal Ataturk, came into power. Kemal Ataturk abolished the veils, which covered the faces of modest women, and he discouraged the existence of the harems, in which women were shut up, more or less isolated from the activities of the outside world. European gowns have even been introduced by Turkish women who have discarded their old shawls and cumbrous clothes. As in China, the feminine population of Turkey is being educated and is enjoying greater liberty.

In India, women have stood side by side with the men, not as their inferiors, but as their equals in politics. One of the most outstanding figures in the National Congress is the sister of Pandit Jewarhalal Nehru, who is also one of the eminent statesmen which India has produced of recent years.

The emancipation of women is indeed a blessing for woman is given the place that she deserves in the present day world. She is henceforth regarded as an equal of man and the phrase "the weaker sex" cannot be legitimately used to refer to woman.

Eva Chong,
(London Matriculation),
A.C.G.S. Ipoh.

THE CHINA RELIEF FUND

We, who are in Malaya, live peacefully and harmoniously without any fear of being attacked, bombed, or rendered homeless as is the case in China continually at the present time. It is not uncommon to witness and aeroplace dropping bombs which may kill and blow hundreds of people to piece in a few seconds. This daily bombing of innocent citizens and houses has brought death or misery to men, women, and children. The separation of wives from husbands, and children from their parents is a daily occurence in nearly every part of China. One may ask, "What has happened to those innocent people who have been rendered homeless?" They are being looked after by sympathizers.

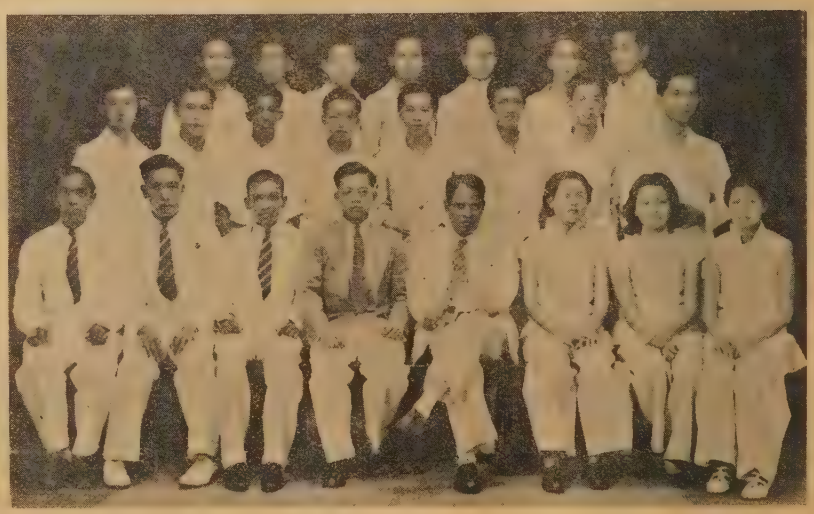
In order to help these refugees, as they are called, a China Relief Fund Committee is formed in every city or state. Even foreign countries are sending help in the form of money, medicines or food to the helpless Chinese people, as China has gained world-wide sympathy, while Japan has gained hatred from every peace-loving nations because of her barbarism and brutality. These repeated bombings of non-combatants have made the world understand that Japanese aviators have made the innocents their chief targets instead of the militarists.

The chief purpose of each Relief Fund Committee is to raise money to relieve those refugees who have been deprived of their property and houses. The Relief Committees of the various States and communities in Malaya are sending money, medicine, clothing, and even ambulances to various parts of China that have been subjected to merciless bombing. Every Malayan Chinese is contributing his share to relieve the poor innocents of his mother country. Even other nationalities, such as the Malays, Indians, Europeans, and many others are helping. In return for their generosity, the Chinese people thank their brother sympathizers. Not one cent, given to the China Relief Fund is wated, but used in the saving of human lives.

Even foreign countries have sympathy for China, which is a peace-leving nation. In London, A China Relief Fund Committee is frmed with the Lord Major of London as the President. As a result of this, a large sum of money has been raised and many bales of medical supplies have sent to China. Foreign men and even doctors have volunteered to render service to the wounded people. Our neighbours, the Indians have sent a medical unit which is operating in the vicinity of actual fighting. This is a very dangerous task, as they have to risk their lives. But they have courage to do so because they have love and feeling for humanity.

Therefore, we see that the purpose of the China Relief Fund Committees is to give aid to the disabled and wounded in China, and not for the purpose of raising money to buy armaments which destroy human beings. We should be thankful that we can help the poor innocent victims of indivaded China.

TAN KIM CHYE,
School Certificate Class
A. C. S. Seremban.



School Certificate "A" Class
Anglo-Chinese High School, Penang

THE EPWORTH LEAGUE

G.S.A.

1939 DISTRICT INSTITUTES

SINGAPORE DISTRICT

DATE:— Saturday May 27th to Monday May 29th.
PLACE:—Methodist Girls' School, Mount Sophia, Singapore.
DEAN:— Mr. Yong Ngin Djim
BUSINESS MANAGER:—Mr. Chee Seng Kee.

KUALA LUMPUR DISTRICT EPWORTH LEAGUE

DATE:— Saturday May 27th to Monday May 29th.
PLACE:—Klang.
DEAN:— The Rev. Abel Eklund.

IPOH DISTRICT EPWORTH LEAGUE

DATE:— Friday May 26th to Monday May 29th.
PLACE:—Kampar.
DEAN:— Mr. R. Kesselring.
BUSINESS MANAGER:—To be appointed by the Kampar Ep. League

PENANG DISTRICT EPWORTH LEAGUE

DATE:— Saturday May 27th to Monday May 29th.
PLACE:—Penang
DEAN:— The Rev. M. Dodsworth
BUSINESS MANAGER:—Mr. Tan Teik Lim

Details of Classes and special programmes of the above Institutes will be announced in the January issue of the Malaysia Message.

Ipoh District Epworth League Institute to be held at Kampar 27th, 28th, and 29th of May 1939.

Daily PROGRAMME (tentative)

7:30 to 8:00 Morning watch: The Rev. T. Runyan
8:00 Breakfast
8:40 to 9:20 Bible Study
1. Mr. J. Appaduray
2. Miss Lambert
3. Mr. V. Kuppusamy
9:20 to 10:00 Discussion Hour (Topics based on Christian Living)
1. Mr. E. McGraw
2. Mrs. T. Runyan
3. Mr. Lee Choon Eng
10:00 to 10:40 Lecture Hour: Mr. P. Dempsey, The Rev. H. Aikin, Mr. R. Kesselring
10:40 to 11:20 Bussiness meetings
11:30 to 12:30 Group Singing Mr. T. Appaduray in Charge
12:30 Tiffin
2:00 Outings, Sports, etc.
7:00 Dinner
8:00 Concerts, Pageants.

Dean of Women Mrs. D. P. Coole
Ass't. Dean of Women Miss L. Lambert

UNION EPWORTH LEAGUE, SEREMBAN

We had a grand devotional Meeting last month, when we had a guest speaker in the person of the Rev. B. H. Baughman of Malacca. There was a record attendance of 150. He gave a very inspiring address on the subject "Thy Will Be Done.

The next meeting was a Special Service for Scouts, Cubs and Guides. It was very well attended and Rev. H. F. Kuehn gave a fine address on "The Greatness of Human Personality." The Cubs sang a Special Song Cubber Sadu Singh and Scouter C. Ponnudurai also spoke.

Last Thursday we had a very successful debate on "The Influence of the Cinema."

NEW SENIOR LEAGUE AT SUNGEI SIPUT, PERAK

A Senior Epworth League has been organized in Sungei Siput under the auspices of the Anglo-Chinese School, Sungei Siput.

This is an Union Epworth League having a membership of twenty-eight.

The following are the office-bearers:—

President
Mr. Choon Pow Sim
Secretary
Mr. T. M. Eapen
Treasurer
Mr. Cheng Shing Chung
First Vice-President
Mr. Yim Tuck Fatt
Second Vice-President
Mr. A. G. Rasanayagam Joseph.
Third Vice-President
Mr. Vadivelu
Fourth Vice-President
Mr. Yip How Choy.

THE SCHOOL TEACHER'S CREED

I believe in boys and girls; the men and women of a great tomorrow, that whatsoever the boy soweth the man shall reap. I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and in the joy of serving others. I believe in wisdom as revealed in human lives as well as in the pages of the printed books; in lessons taught not so much by precept as by example; in ability to work with the hands as well as to think with the head; in everything that makes life large and lovely. I believe in beauty in the schoolroom, in the home, in the daily life, and in out of doors. I believe in laughter, in love, in faith, in all ideals and distant hopes that lure us on. I believe that every hour of every day we receive a just reward for all we are and do. I believe in the present and its opportunities, in the future and its promises, and in the divine joy of living.—Edwin Osgood Grover, in North Carolina Public School Bulletin, March, 1938.

Seremban Epworth League Cabinet, 1938.

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Fire Association of Philadelphia (Ltd.)	23,037,704.93
Glens Falls Insurance Co. (Ltd.)	20,993,046.42
Great American Insurance Co. (Ltd.)	52,314,990.44
Hartford Fire Insurance Co. (Ltd.)	101,999,689.10
The Home Insurance Co. (Ltd.)	139,759,200.76
New Hampshire Fire Insurance Co. (Ltd.)	17,540,572.91
The Phoenix Insurance Co. (Ltd.)	62,406,194.29
Springfield Fire and Marine Insurance Co. (Ltd.)	33,400,003.09
St. Paul Fire and Marine Insurance Co. (Ltd.)	38,447,820.50
United States Fire Insurance Co. (Ltd.)	35,079,074.42
Westchester Fire Insurance Co. (Ltd.)	20,027,780.93
(*All Incorporated in U.S.A.*)	U.S. $763,848,324.68

Local Managers: The Halifax Fire Insurance Co. of Halifax, Nova Scotia (Inc. in Canada)

General Agents: Confederation Life Association of Toronto (Inc. in Canada)

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NO WONDER HE DID

Teacher—"Tommy, please translate 'Rex fugit.'"

Tommy—"The king flees.

Teacher—"You should use 'has' in translating the perfect tense."

Tommy—"The king has flees."

A Negro was telling his minister that he had "got religion." "Dat's fine, brothah; but is you sure you is going to lay aside sin?" asked the minister.

"Yessuh. Ah's done it already."

"An' is you gwine to pay up all yoh debts?"

"Wait a minute, pahson! You ain't talkin' religion now; you is talkin' bissness!"

"I don't like your heart action," said the family doctor to the young man, "But, of course, you've had some trouble with angina pectoris."

The youth heaved a sigh. "Yes, doctor, I have, but you haven't got her name quite right."

A young subaltern joined a Guards depot, his upper lip as yet unadorned with even the suspicion of down. The Adjutant sent for him. "You must grow a moustache."

"Yes, sir."

"And not one of those Chaplain affairs—a proper moustache."

"Yes, sir."

The interview was finished, but the subaltern did not move, so the Adjutant asked: "Well, what more do you want?"

"Any particular color, sir?"

"Name?" queried the new immigration official.

"Sneeze," the Chinese replied proudly.

The official looked hard at him. "Is that your Chinese name?" he asked. "No, English name," the Oriental said blandly.

"Then let's have your native name."

"Ah Choo," said the Chinese.

"Since I bought a car I don't have to walk to the bank and make any deposits."

"Ah, you ride there?"

"No, I don't make any."

She (panting)—"Oh my; this mountain climbing sure is strenuous. Can't I get a donkey to take me up?"

He—"Lean on me, darling, for a while."

"What's that I smell?" inquired the lady from the city as she sniffed the country air.

"That's fertilizer," answered the farmer.

"For the land's sake!" exclaimed the lady.

"Yes, ma'am," assented the farmer.

Johnny Jones—"Dad, what is the difference between a cat and a comma?"

Elder Jones—"I don't know; what is it, Johnny?"

Johnny—"A cat has claws at the end of its paws, while a comma is a pause at the end of its clause."

Pat called on his pastor and said: "Can I ask a question?"

"Sure, Pat," said the pastor.

"Well," said Pat, "I know all about Shrove Tuesday, Ash Wednesday and Good Friday, but what is Nut Sundae?"

Young Bride—"This, my dear, is my first roast turkey."

Husband—"Marvelous, darling. And how wonderfully you've stuffed it!"

"Stuffed it? Why, dearest, this one wasn't hollow."

"Thank you," said the minister to an old member who had spoken in appreciation of his sermons. "I am glad to hear you are enjoying them."

"Yes," said the man, "I am, an' I likes you best when you preach extrumpery."

"Do you enjoy novel reading, Miss Prim?"

"Oh, very much. One can associate with people in fiction that one wouldn't dare to speak to in real life."

The following pupils of our Anglo-Chinese Schools who are regular subscribers of the Malaysia Message wish to have their names added to the Pen Friendship Corner. The ages of the following are between 14 and 19.

Bobby Khoo
13 Pulau Tikus Lane
Penang, S.S.

Kimson Moo
K. 38 Puteh Lane
Ipoh, Perak, F.M.S.

Tan Moh Choon
216 Orchard Road
Singapore, S.S.

Chuah Thye Peng
38-C Thye Sin Street
Penang, S.S.

The Wu-Han Songsters, some 25 young people from Wu-Han and Nanking are now touring Malaya in the interests of the China Relief Fund. The director Dr. Ren-Bing Chen is the son of the Rev. Marcus Chen, well-known Christian scholar of the Chinese Church. More than half of this group are Christian young people who are interpreting the spirit of modern China today in song. The Bishop of Hankow calls the Wu-Han Songsters "The Voice of China" and gives them his highest recommendation. They sang at the Telok Ayer Church Sunday morning, November 25.

Wu-han Songsters from Nanking Now touring Malaya.

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